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Page 17

JEW AND GENTILE.

A CONFERENCE

— OF —

Israelites and Christians,

REGARDING THEIR

MUTUAL RELATIONS AND WELFARE.

CONTAINING PAPERS BY

REV. E. P. GOODWIN, D. D.,

REV. J. H. BARROWS, D. D.,

REV. J. M. CALDWELL, D. D.,

PROF. DAVID C. MARQUIS, D. D.,

PROF. H. M. SCOTT, D. D.,

RABBI B. FELSENTHAL, D. D.,

RABBI E. G. HIRSCH, D. D.

RABBI JOSEPH STOLZ, D. D.



THE BLOCH PUBLISHING AND PRINTING COMPANY,

CHICAGO OFFICE,
180 Monroe Street.

CINCINNATI, O.

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Conference of the Past and Future of Israel

≡ JEW AND GENTILE. ≡

BEING A REPORT

OF A

Conference of Israelites and Christians

REGARDING THEIR

Mutual Relations and Welfare.

CONTAINING PAPERS BY

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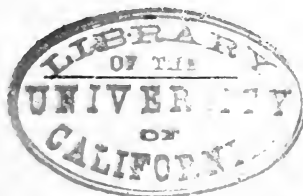
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PREFACE.

THE Committee issuing the call for a conference on "Israel" stated their object to be a desire "to give information and promote a spirit of inquiry therefor, on the basis of mutual kindness between Jews and Christians."

The convention was not planned with a view to proselytizing or with the expectancy that the immediate result would change Christian to Jew or Jew to Christian. It was known, however, that a vast amount of prejudice existed on both sides, and this, it was hoped, the conference might, in part at least, be the means of removing. This hope is cherished not only with reference to the large audiences attending the sessions, but with respect to that larger audience which it is anticipated will read these papers in their printed form.

It was a new departure as contrasted with the centuries of antipathy and ecclesiastical contention heretofore characterizing these peoples. Having the Old Testament in common, it was conceived that they could meet upon this grand fundamental rock of God's revelation to man as co-worshipers of one God. The speakers were given the utmost liberty in the expression of their views fully from their individual standpoints, and the *only* request made was that they should do so in considerate language and a kind spirit.

Neither Jew nor Gentile was asked or expected to do violence to his convictions, but all were desired to remember the meekness of the Lawgiver and the tenderness of the Author of the sermon on the mount.

The result has been most gratifying, as evidenced by comments in the press and private communications received by the committee from various parts of the country.

The Jew will no doubt refuse to accept all the statements made by the Christian essayists; and the Christian will certainly claim the same right of private opinion.

Some may question the wisdom of convening such a conference, or of placing in more permanent form the papers there presented; to such the only reply is, the Committee are sincere in their purpose and pure in their desire, longing for the dawning of that day when all who worship the true God may see truth without a mist, and, substituting love for hatred, hasten a Messianic era.



❖❖❖Conference❖❖❖

—ON THE—

Past, Present, and——❖❖❖

❖❖❖——Future of Israel

CHICAGO,

MONDAY AND TUESDAY, NOV. 24 AND 25, 1890

Jews and Christians Participating.

Programme.

MONDAY. NOV. 24th.

Chairman, WM. E. BLACKSTONE.

AFTERNOON SESSION.

- 2:00. Psalm 122. Prayer by REV. DR. C. PERREN
- 2:15. Address. REV. E. P. GOODWIN, D. D.
The attitude of Nations and of Christian People toward the Jews.
- 3:00. Address. REV. DR. B. FELSETHAL, Rabbi
Why Israelites do not accept Jesus as their Messiah.

EVENING SESSION.

- 7:30. Psalm 25. Prayer by REV. LIEBMAN ADLER, Rabbi
- בבן תן פחדך**
- 7:45. Address. REV. DR. E. G. HIRSCH, Rabbi
The Religious Condition of the Jews to-day and their attitude toward Christianity.
- Song. MR. JOSEPH J. SCHNADIG
- 8:30. Address. REV. J. H. BARROWS, D. D.
Israel as an evidence of the truth of the Christian religion.

Aaronic Benediction.

Programme.

TUESDAY, NOV. 25th.

AFTERNOON SESSION.

- 2:00. Psalm 53. - - - - - Prayer by REV. CHAS. M. MORTON
2:15. Address. - - - - - JOSEPH STOLZ, Rabbi
Post Biblical History of Israel.
3:00. Address. - - - - - REV. J. M. CALDWELL, D. D.
Jerusalem and Palestine as they are to-day, and the restoration of Israel.
Song. - - - - - *The Hebrew Captive*
3:45. Explanation of maps and charts. Communications.

EVENING SESSION.

- 7:30. Psalm 98. Prayer by
7:45. Address. - - - - - PROF. DAVID C. MARQUIS, D. D.
Israel's Messiah.
8:30. Address. - - - - - By an Israelite
The anti-Semitism of to-day.
9:00. Address. - - - - - PROF. H. M. SCOTT, D. D.
Israelites and Christians. Their mutual relation and welfare, or lessons of this conference.

BENEDICTION.

The Lord bless thee, and keep thee;

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace.

The object of this Conference is to give information, and promote a spirit of inquiry therefor, on the basis of mutual kindness between Jews and Christians.

WM. E. BLACKSTONE, Chairman of Committee,
332 Lake street. Oak Park, Ill.



HYMNS.

1.

Walk in the light, so shalt thou know
That fellowship of love,
His Spirit only can bestow
Who reigns in light above.

Walk in the light, and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In whom no darkness is.

Walk in the light, and thou shalt own
Thy darkness passed away,
Because that light has on thee shone
In which is perfect day.

2.

Forward, be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind:
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward through the desert,
Through the toil and fight:
Jordan flows before us,
Zion beams with light!

Glories upon glories
Hath our God prepared,
By the souls that love Him
One day to be shared:
Eye hath not beheld them,
Ear hath never heard;
Nor of these hath uttered
Thought or speech a word:
Forward, marching eastward
Where the heaven is bright,
Till the veil be lifted,
Till our faith be sight!

Far o'er yon horizon
Rise the city towers,
Where our God abideth;
That fair home is ours:
Flash the streets with jasper,
Shine the gates with gold;
Flows the gladdening river
Shedding joys untold;
Thither, onward thither,
In the Spirit's might;
Pilgrims to your country,
Forward into light!

3.

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never-with'ring flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews fair Canaan stood,
While Jordan rolled between.
Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Should fright us from the shore.

4.

Zion stands with hills surrounded,
Zion, kept by power divine;
All her foes shall be confounded:
Though the world in arms combine;
Happy Zion,
What a favored lot is thine.

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright
But can never cease to love thee;
Thou art precious in His sight:
God is with thee,
God, thine everlasting light.

5.

Soon may the last glad song arise,
Through all the millions of the skies;
That song of triumph which records
That all the earth is now the Lord's.

Let thrones and powers and kingdoms be
Obedient, mighty God, to Thee;
And over land and stream and main
Now wave the sceptre of Thy reign.

HYMNS.

6.

There's a wideness in God's mercy,
Like the wideness of the sea:
There's a kindness in His justice
Which is more than liberty.
For the love of God is broader
Than the measure of man's mind:
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

7.

Praise waits in Zion, Lord, for thee:
Thy saints adore thy holy name;
Thy creatures bend the obedient knee,
And humbly now thy presence claim.
Eternal source of truth and light,
To thee we look, on thee we call;
Lord, we are nothing in thy sight,
But thou to us art all in all.
Still may thy children in thy word,
Their common trust and refuge see;
O bind us to each other, Lord,
By one great bond,—the love of thee.

8.

Let all the earth their voices raise,
To sing the great Jehovah's praise,
And bless his holy name:
His glory let the heathen know,
His wonders to the nations show,
His saving grace proclaim.
He framed the globe; He built the sky;
He made the shining worlds on high,
And reigns in glory there:
His beams are majesty and light;
His beauties, how divinely bright,
His dwelling place how fair.
Come the great day, the glorious hour,
When earth shall feel His saving power,
All nations fear His name:
Then shall the race of men confess
The beauty of His holiness,
His saving grace proclaim.

9.

Guide me, O thou great Jehovah,
Pilgrim through this barren land,
I am weak but thou art mighty,
Hold me with thy powerful hand;
Bread of Heaven,
Feed me till I want no more.
Open now the crystal fountain,
Whence the healing waters flow;
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong Deliverer,
Be thou still my strength and shield.
When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current;
Land me safe on Canaan's side:
Songs of praises
I will ever give to thee.

10.

Watchman, tell me, does the morning
Of fair Zion's glory dawn;
Have the signs that mark His coming,
Yet upon my pathway shone?
Pilgrim, yes, arise look round thee,
Light is breaking in the skies;
Spurn the unbelief that bound thee,
Morning dawns, arise, arise.
See the glorious light ascending
Of the grand Sabbath year,
Hark, the voices loud proclaiming
The Messiah's kingdom near;
Watchman, yes; I see just yonder,
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Tow'ring 'neath her sun-lit skies.
Pilgrim, see, the light is beaming
Brighter still upon thy way;
Signs thro' all the earth are gleaming,
Omens of thy coming day,
When the last loud trumpet sounding,
Shall awake from earth and sea
All the saints of God now sleeping,
Clad in immortality.



CONFERENCE

ON THE

Past, Present, and Future of Israel,

Held in Chicago, Ill., Monday and Tuesday, Nov. 24th and 25th, 1890.

FIRST DAY.

OPENING SESSION.

Two meetings were held Monday, Nov. 24, in the First Methodist Episcopal Church, corner of Clark and Washington streets, which inaugurated a conference of Jews and Christians to discuss the past, present, and future of Israel. This conference, or set of meetings, is the most remarkable that has ever been held in this city, and perhaps in the century or in the world.

It is typical and significant of the age, and was successful yesterday far beyond the most extravagant hopes of the gentleman to whose efforts the conference is due, William E. Blackstone. At 2 o'clock in the afternoon the main hall was already well filled, and before the Rev. Dr. B. Felsenthal began to speak the galleries were crowded as well. A few minutes after 2 o'clock Mr. Blackstone arose and opened this most important meeting, destined to be yet historical, almost abruptly by saying:

"You will please join in singing hymn No. 3 on the printed sheets."

Watchman, tell me, does the morning

Of fair Zion's glory dawn;

Have the signs that mark His coming,

Yet upon my pathway shone?

Pilgrim, yes, arise look round thee,

Light is breaking in the skies;

Spurn the unbelief that bound thee,

Morning dawns, arise, arise.

A glance about the hall and galleries showed how widespread was the interest. Everywhere were visible the dark coats and white ties of the Christian divines, many well-known scientists were there, and prominent Jews were to be seen in every other seat.

It was an audience moved by evident interest. As soon as the concluding words of the hymn were sung, Mr. Blackstone introduced the Rev. Dr. C. Perren, of the Western Avenue Baptist Church. Dr. Perren read Psalm 122, as follows:

1. I was glad when they said unto me, let us go into the house of the Lord.

2. Our feet shall stand within thy gates, O Jerusalem.

3. Jerusalem is builded as a city that is compact together;

4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5. For there are set thrones of judgment, the thrones of the house of David.

6. Pray for the peace of Jerusalem; they shall prosper that love thee.

7. Peace be within thy walls, and prosperity within thy palaces.

8. For my brethren and companions' sakes, I will now say, peace be within thee.

9. Because of the house of the Lord our God I will seek thy good.

At the end of the reading Dr. Perren offered an earnest prayer that the counsels of those who were to take part in this wonderful conference might be so guided that only good and peace should result.

Mr. Blackstone then stepped to the front of the platform and said:

We meet to-day as a most unique conference to consider the past, present, and future of Israel.

The history of the Hebrew people is only measured by milleniums. They have seen Babylon, Greece, and Rome rise, flourish, and pass away, and in comparison to them West-

ern nations are but fleeting ephemera. For centuries they stood alone as the exponent of the great faith underlying all true religion; that there is one and only one everliving, holy God. In common with Christians they have the foundation of all divine revelation in the Old Testament scriptures.

While scattered throughout all the world, a large portion have lived in the midst of Christian nations, as pilgrims and strangers, each holding aloof from the other. Oftentimes their treatment at the hands of Christians is enough to make the true disciple blush with shame. But a better era is dawning. It may indeed be a new dispensation, but it is surely coming, a time when men shall seek each other's good, and Jehovah shall be King over all the earth. I can see no good reason for the multitude of sects among Christians. Why may not one be confirmed Calvinist and another an intense Armenian, which is all of the head, and yet fellowship together in one unaided church, for this is of the heart?

And so, on a broader basis, why may not Jews and Christians, who have so much in common, come closer together in a spirit of mutual helpfulness and welfare?

The fundamental basis for this must be a better knowledge of each other, and to this end I wish to emphasize the object of this conference, viz: It is to give information and promote a spirit of inquiry therefor, on the basis of mutual kindness between Jews and Christians.

THE REV. E. P. GOODWIN, D. D.

"THE ATTITUDE OF NATIONS AND OF CHRISTIAN PEOPLE TOWARD THE JEWS" THE SUBJECT OF HIS DISCOURSE.

At the close of his introductory remarks, Mr. Blackstone introduced Dr. E. P. Goodwin, of the First Congregational Church, who spoke as follows:

I speak as a Jew.

I believe in Abraham, Isaac and Jacob; I believe in Moses and the prophets.

I believe in Moses, as inspired of Jehovah, to be the leader of Israel out of the land of bondage and into the land of promise.

I believe in him as an inspired prophet, the first of that honored brotherhood through whom the Lord revealed what the future of the chosen people was to be.

I believe God reigns, that all nations are as nothing before Him; that He works all things after the counsel of His will and that therefore what men call history is essentially only the record of the working out of His purposes. I believe further that in the Bible we have a divine, authoritative, and infallible record of what the mighty Ruler of the Nations has

done in the past, and the infallible revelation of what He will do in the future until His plans are consummated and His kingdom and HIS GLORY FILL THE EARTH.

And because I so believe I am profoundly interested in all that concerns His ancient covenant people. "To them pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God, and the promises." (Romans ix. 4.)

They have had a wonderful past, so this book declares, so all men admit. They are to have, not as men say, not as they believe or admit, but as this same Book says, a still more wonderful future.

I have no interest in the question of Israel as a merely ethnological question, or as involving a historical problem, or a political enigma. I am interested simply in the teaching of Scripture concerning this ancient people, and in the facts of secular history as related to the testimony of Scripture.

What then of this stupendous record of the experiences of this peculiar people that faces us as we raise this inquiry of the attitude of nations and of Christian peoples toward them? For many centuries preceding the Christian era their land was a kind of common battlefield of the nations, and they themselves oftener and more fearfully the victims of the scourge of war than any other people. From the capture of Jerusalem by Titus, A. D. 70, their political existence has been practically annihilated, and for the larger part of that period they have been the object of the contempt, not to say the hate, of the civilized world.

Until within less than two hundred years it might almost be said that every man's hand was against them. Is there any explanation of this? Unquestionably there is. An explanation most full and explicit and authoritative. You will find it in the testimonies of a true son of Abraham, in an Israelite, in whom, it might almost be said, there was no guile. Fifteen centuries before Titus was born Moses spake thus:

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God: then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it

shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and falling of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."—*Deut. xxxiii. 58 to end of chapter.*

These are most astonishing declarations; yet every one familiar with the prophecies of this book will recognize them as samples merely of what is repeatedly set forth elsewhere, and especially in the prophecies of Isaiah, Jeremiah, Ezekiel, and the minor prophets. It seems impossible that such utterances should prove true, that God's chosen people should so break from their allegiance to Him and so dishonor His commandments as to bring upon themselves these fearful judgments. But alas! the undeniable records show that they did, and the facts of history illustrate minutely how this fulfillment took place. Let me ask you to note such of these facts as the time will allow. And first as to the apostasy of Israel, Moses declares:

"For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other Gods, and serve them, and provoke me, and break my covenant.

And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination which they go about, even now, before I have brought them into the land which I swear." *Deut. xxxi. 20, 21.*

Astonishing as it may appear, this declaration of Moses proved literally true. Instead of being anchored in their faith the people turned their backs on Jehovah and went after the gods of the heathen nations round about. And they not only did this, but they seemed to take a delight in setting up the vilest of all

these gods. They went after Baal, Moloch and Astarte and set up their images even in the sacred enclosure of the temple, shut up its doors, and with bloody and licentious orgies, gave themselves up to the abominations coupled with such worship. There is nothing viler known to history among even the most degraded and besotted heathen than what was practiced by the Jews in the worship of these deities. And they kept it up so that for centuries such gross idolatry was characteristic of them. And all the entreaties and remonstrances and threatening of God's prophets could not turn them back.

They were stiff of neck and hard of heart! and they sounded the abyss of heathenism to its blackest depths. But what came of this? Prophecies we are to consider will make answer. These prophecies will group themselves around three points—the city of Jerusalem, the land, and the people. Let us note them in this order. Our Lord's declaration concerning the city, contained in Matthew xxiv., are a sample of the first class of prophecies. His disciples called His attention to the magnificence of the temple, and in His reply He declared that the time should come when the temple should be thrown down and not one stone should remain upon another. That there should be wars and rumors, nation rising against nation and kingdom against kingdom.

THERE SHOULD BE

great earthquakes in divers places, and famines and pestilences, and great signs from heaven, and His disciples should be persecuted and delivered up into synagogues and into prisons, and brought before kings and rulers for their Master's sake. That many should be offended, many false prophets and false Christs should arise and deceive many. That Jerusalem should be encompassed with armies; that there should be great distress and tribulation such as was not from the beginning of the world. That Jerusalem should be encompassed around with a trench, be trodden down of the Gentiles and the abomination of desolation set up in the holy place. What now are the facts? Precisely what our Lord predicted. The country was filled with impostors and deceivers claiming to be Christs. Josephus says many Jews were led away into the wilderness after them, were stirred up by them to rebellion and were slain.

There were wars and rumors of wars. As in Jerusalem, as when the Jews resisted the setting up of the statue of Caligula in the temple and were slaughtered. As at Cesarea, where Jews and Syrians contested for the city and perhaps 20,000 Hebrews were put to death; every city in Syria, indeed, was divided into

two factions and multitudes of Jews were slain. Fifty thousand Jews fell in one struggle in Alexandria and 10,000 in another in Damascus. All Italy was convulsed with contentions about imperial rule, and within two years four emperors, Nero, Galba, Otho, and Vitellius suffered death. So there were famines and pestilences and earthquakes and fearful signs and sights from heaven. Tacitus and Josephus both describe these and describe them as surprising and supernatural. So the disciples of Christ were persecuted, imprisoned, hated, and afflicted among all nations and many were put to death.

THE VERY NAME OF CHRIST

aroused the intensest hatred. Nero only expressed the general feeling of pagan nations when he had Christians covered with pitch, fastened to stakes, and then set on fire, "that they might be," as they claimed they were, "the light of the world." Terrified by such horrors, many apostatized. In due time the Roman armies encompassed the sacred city, a trench was dug, a wall cast up, and the city besieged, though not until all believers among Christians had followed our Lord's injunction and had fled across the Jordan, so that not one of them perished in the city. The siege at length brought woe and famine and distress unnameable. Dissensions broke out among the factions, and they slew each other by thousands. Robbers fierce and ferocious defied all law, and pillaged and murdered at will. Bands of desperate men were urged on by hunger

Wherever there was a suspicion of food to be had they scented it like bloodhounds. By and by the streets became fairly filled with the unburied dead, and many a dwelling was hardly more than a charnel house. In one home into which these insatiate robbers forced their way, attracted by the scent of food, a noble lady, Mary, the daughter of Eleazar, who, impelled by hunger, had snatched the babe from her bosom where it was vainly suckling nourishment, and had prepared and partaken of it as food, met their demands by spreading before them the half-eaten body of her child and invited them to share her feast. At last the end came. The walls were breached, the temple fired, the city plundered and razed. Subsequently, when Rufus was Governor of the city, the foundations of the temple were torn up with a plow, so that literally not one stone remained upon another.

THUS IN EVERY PARTICULAR,

to the last jot and tittle, were the predictions of Christ fulfilled and Titus himself, when eulogized for the victory, disclaimed the praise, affirming, pagan though he was, that

he had only been the instrument of executing the sentence of divine justice, and Josephus indorsed the utterance.

The second class of predictions respects the land. When the day of judgment and calamity should come the land itself was to suffer. The cities were to be burnt with fire, and forsaken until they were without an inhabitant, until they became the pasturage of flocks, and lairs of wild beasts. The fields were to be untilled and briars and thorns to grow up therein. At most there was to be only like the gleanings of a vintage and the shaking of an olive tree, two or three berries on the topmost boughs, and four or five on the outmost branches. In a word the land was to be spoiled and made utterly desolate, and the cry of it was at last to come up as the cry of a man smitten, stripped and nigh to perishing from wounds and nakedness and hunger.

That all of these predictions were fulfilled, and to the letter almost every child knows. Indeed, the devastation was so complete that infidels have made it a basis of attack upon the Bible. They have affirmed that a land so stripped, and barren, and forlorn never could have been what the scripture claimed, "a land flowing with milk and honey." Voltaire ridiculed such a statement, and declared that Palestine could only be reckoned fertile when compared with the desert. Proofs of these fulfilled prophecies are abundant and emphatic even at this day. Ruins of cities once most flourishing meet the eye on every side. Jericho, Capernaum, Betusaida, Chorazin, Bethel, Jezreel, Samaria, Cesarea, and scores of like cities are little else than heaps of stones with here and there perhaps a chiseled block of marble or a broken column to tell

THE STORY OF THEIR FORMER GREATNESS.

Some, like Jericho and Capernaum and Chorazin, are utterly uninhabited, others have a handful of wretched, villainous-looking Arabs living in hovels. On all sides the traveler sees the crumbling terraces built centuries ago, the broken cisterns, pools that no longer contain water. The highways are the merest goat paths. Thickets of briars and thorns abound, and make some of the paths almost impassable. Very little of the best land is cultivated. Only a fraction of the fertile plain of Sharon and hardly enough to say so of the far larger plain of Esdraelon. South of the Carmel range the whole country has been completely cleared of trees, and the hills are hence nearly all of them bare and bleak and desolate. Flocks and herds are very rarely seen. I do not remember seeing one north of Hebron—partly because of perils from wild beasts and partly perils from robbers. Only in a few of the larger villages are

there gardens or fruit trees. Only here and there an olive tree or a fig tree or a vine. Jackals and foxes abound. Wolves, lynxes, hyenas and bears are not unfrequently seen. Wild boars are found in the thickets of the Jordan. Every traveler must needs go armed and set a watch around about his tent by night. What few shepherds there are always stand guard over their flocks and kindle fires by night to keep wild animals away. Robbers infest the land, neither traveler nor inhabitant is safe at any time from their attacks. In the most exact sense the prophecies are fulfilled. The cities are forsaken, the fields lie waste, the land is empty and spoiled, all joy is darkened, and the mirth of the land is gone.

BUT THE GREAT BURDEN

of these prophesies of judgment to come because of disobedience falls on the people themselves. They were, as this text chapter sets forth to be smitten before their enemies, scattered into all lands, sifted among all nations, to find no rest for the sole of the foot, to have no ease or assurance of life, to have a trembling heart and failing of eyes and sorrow of mind; their very life was to hang in doubt. They were to become a proverb, a by-word and a hissing among the nations. They were to be sold to their enemies, to be reduced to such want that they should eat flesh of their own sons and daughters. Their silver and their gold were not to be able to deliver them.

They should cast them into the streets because of their uselessness and they were to be visited with plagues and those of such long continuance that at last they should say in their extremity of their anguish, in the morning, "Would God it were evening," and in the evening, "Would God it were morning." This is a fearful category of calamities and theoretically we should say it must be a vivid oriental picture of disasters in general. It can not be a statement in detail of what was to be actually experienced. Let us see what history has to say upon the matter. Fulfillment began when, because of their gross idolatry and disobedience of Jehovah the surrounding nations were used as rods wherewith to scourge them. Phillistines, Moabites, Amorites, Midianites, Edamites, Canaanites—all in turn conquered and plundered and ruled over them. When Nebuchadnezzar and the Assyrians came terrors came.

FAMINE AND PESTILENCE

and children cooked for food. Then followed the captivity, with its dispersion. Then after the return came the conquest of the land under Antiochus Epiphanes (B. C. 168), when Jerusalem suffered its fourteenth siege and when the whole city was pillaged, forty thou-

sand inhabitants put to death, three times that number seized to be sold as slaves, the walls destroyed, the finest buildings burned, the altar and the temple defiled by the sacrifice of swine. Two years later he threatened and attempted the extermination of the Jewish people. He let loose his soldiers upon them on the Sabbath while in their synagogues, and slaughtered them till the streets ran red with blood. He prohibited every observance of the Jewish religion, forced the people to profane the Sabbath, to eat swine's flesh, dedicated the temple to Jupiter Olympius, substituted the feasts of Bacchus for the festival of tabernacles, and compelled the Jews to join in these riotous orgies.

He came near being as good as his word, and exterminating both the Jewish race and the Jewish religion. But this was only the beginning of sorrows. A. D. 21 the Jews were banished from Rome; in A. D. 42 they were massacred at Alexandria; in A. D. 52 50,000 were slain in Jerusalem in a tumult with the Romans; in A. D. 66, under the grasping, covetous, and tyrannical rule of Jossius Florus the people were exasperated and finally rose in revolt. They were at first successful, but Nero, roused from his debaucheries, sent Vespasian, and a most bloody war followed. At least 40,000 Jews were slain at Jotapata, 30,000 more were taken prisoners and sold as slaves after a desperate battle on the Sea of Galilee, whose waters were said to have been crimsoned by the struggle.

BESIDES THOSE CAPTURED,

12,000 unable to bear arms were put to death, 20,000 more were massacred at Cesarea, and large numbers in different places during the four years' struggle preceding the siege of Jerusalem. The horrors of that siege are well known. The city was thronged with people, gathered for the celebration of the Passover. Josephus says there were not less than two and a half millions there. The defense was desperate—so desperate that at last Titus, failing to persuade the Jews to surrender and stung by the slaughter of his soldiers, planted crosses, with his Jewish prisoners upon them, on all the heights and ramparts overlooking the city; and the story goes that he ceased this only when he could no longer obtain wood for the crosses. But this did not avail. Finally he compassed the city with a wall and a ditch, and set about starving the inhabitants into subjection.

They were reduced to the most dire extremities, as has already been noticed. The most frightful dissensions sprang up, and robbery and outrages of every sort were committed.

The dead lay unburied in the streets, and mothers devoured their own children. Finally the temple was wrapped in flames, the last wall breached, and the city given over to pillage and slaughter. Milman estimates that 12,000 died of hunger, 110,000 were slain during the siege, and 97,000 were taken prisoners. The captives were sent in part to Egypt to work in the mines, and in part distributed among the provinces, to be exhibited as gladiators in the public theaters, and to fight in combats with the wild beasts, and a very large part were sold in all the markets of the world as slaves. They were so numerous, in fact, and so cheap, that the markets were glutted, and numbers could find no purchaser.

SIXTY YEARS LATER,

when Hadrian was Emperor, the Jews revolted under the fanatic Bar Cocheba, Son of a Star, who claimed to be the Messiah. The Romans, under the celebrated Julius Severus, in a war of three years' duration, slew 580,000 Jews, exclusive of those who perished by famine, disease, and fire. Hadrian determined to annihilate all hope of a restoration of the Jewish kingdom. He razed utterly the old city, built upon its ruins a city called Aelia Capitolina, which he peopled with a colony of foreigners, prohibited every Jew from entering it on pain of death, or from coming within sight of it, except on a single day in each year, and the more effectually to keep them away he set up the image of a swine over the gate leading to Bethlehem.

Milman says that as a result of this war the whole of Judea became a desert. Wolves and hyenas went howling along the streets of the cities. The people who escaped the sword were brought in droves to the very terebinth tree under which, it was said, Abraham had pitched his tent, and were there sold as slaves, and sold as cheap as horses. The Rabbis, who were considered ringleaders in the revolt, were put to death with fearful tortures. The political existence of the Jewish nation was then annihilated. It was never again recognized as one of the states or kingdoms of the world. This was under pagan Rome. It will hardly be believed that under Christian Rome and the rules of Christian kingdoms the fate of the Jew became harder still.

YET SUCH WAS THE FACT.

What Milman calls the Iron Age of the Jew began with these Christian rulers. Constantine, the first Christian emperor, upon his accession to power, at once began to oppress and persecute the Jews. Having suppressed a revolt which they originated, he ordered their ears to

be cut off, banished them as fugitives and vagabonds into different countries. Justinian, the great law giver, went further. He abolished their synagogues, and would not suffer them even to enter caves to worship, would not let them testify in courts of law, nor allow them to bequeath their property to their families. In fine, he denied them all civil rights and made them a race of outlaws, to be maltreated, plundered and outraged, with no possibility of redress.

From this time on for centuries the sky over them grew darker and more ominous year by year. Nothing was too bad to be said and believed about them. They practiced, it was generally believed, the Black Art; were in league with Satan; they would steal the sacramental wafer and then in their assemblies spit upon it, tear it to pieces and insult it. They celebrated the Passover with the blood of Christian children, whom for this purpose they kidnaped, tortured, and crucified. The effect of such slanders was what might be expected. Confiscation, violence, torture, massacre, banishment—with every kind of ingenious and systematic insult and outrage—were the common lot of Jews throughout Europe. The Church of Rome denounced them as heretics, forbade communion with them, prohibited them from holding office or possessing Christian slaves.

THE POPES COMPELLED THEM

to wear a yellow hat, shut them up in the Ghetto, the filthiest and worst part of the city of Rome, compelled them to hear a monk preach on Fridays and required them to be in their quarter by 8 o'clock of the evening. The Kings and Emperors of Europe vied in their oppressions and exactions. Most of them prohibited their ownership of land, compelled them to wear some badge of opprobrium, in one instance to have fastened to them a kind of clog, which they dragged as felons do a chain and ball. But with the era of the Crusades began the longest, darkest, bloodiest night of all. Gibbon says that "the mad enthusiasts of the first Crusade found their first and most easy warfare against the Jews, the murderers, they were wont to term them, of the Son of God. Many thousands were pillaged and massacred."

They had felt no more bloody stroke since the days of Hadrian. A few abandoned their faith under these persecutions and professed conversion to Christianity, but the most, unable to escape, barricaded their houses and precipitated themselves and their families into the rivers or the flames, and so disappointed the malice, or at least the avarice, of their implacable foes." These first Crusaders began in 1095 A. D. what they called the holy war, in

which they attempted to put to death all the Jews in Europe who would not submit to baptism. Similar atrocities marked the second crusade also. The moneys for carrying on the crusades generally were very largely moneys wrung from the Jews. Louis VII., of France, released the Crusaders from all debts to the Jews.

HENRY II., OF ENGLAND, ORDERED

£60,000, an enormous sum in that day, to be levied on them to meet his expenses as a crusader. The kings of France employed them habitually as sponges, first to suck up the money of their subjects and then to have it squeezed out of them into the royal treasury. In the German States they were reckoned the slaves of the Emperor, and under Edward the Confessor, of England, the Jews and all their possessions, so the law ran, belonged to the King. They had no legitimate rights whatsoever. King John of England ordered all the Jews of the realm to be imprisoned until they made a full discovery, under torture, of all they possessed. Upon discovering which he compelled them to pay an enormous sum to be released. One rich Jew at Bristol was ordered to have a tooth extracted daily until he should pay 10,000 marks.

Philip V. of France, like King John, imprisoned the Jews of Paris, made them prove up all that was due to them as debts, then seized these obligations, obtained 150,000 francs, and then condemned many of his prisoners to the flames. Like this runs the record among nearly all the crowned heads of Europe. The common practice was to charge the Jews with unnatural crimes, with poisoning wells and rivers, in order to produce plague or cholera, and then fine them for it. In 1220, for example, the body of a girl was found in the Rhine. The Jews of Cologne were thereupon accused of the crime and the Bishop fined them 4,200 pieces of silver. The Jewish physician of John I. of Portugal was accused of poisoning him and the Jews, in consequence, were required to pay 50,000 crowns. Money and blood often flowed together, and as little account was made of the latter as of the former.

AT THE CORONATION OF RICHARD I.

of England, the populace slaughtered every Jew they could find, plundered their houses and then set them on fire. The next year, during a similar persecution, the governor of York Castle offered the Jews protection therein, which they accepted, to the number of 1,500, but being besieged and finding escape impossible, one night, at the instigation of a venerable rabbi, they burned first their treasure, set the castle on fire, and plunging their daggers into the hearts of their

wives and children, completed the tragedy by plunging them into their own bosoms, and so all perished together. They were finally, in 1290, the time of Edward I., banished from the kingdom, and for 400 years no Jew dared openly set foot in the English realm.

In 1181 Philip Augustus of France, seized the Jews in their synagogues, imprisoned them, cancelled all debts due them confiscated their property and had ordered them forthwith to leave the country. They were in all seven times banished from France and seven times recalled for the sake of the money that could be wrung out of them, but the most dire calamity that befell them was in Spain. They had remained here nearly unmolested since the Moorish conquest and had greatly thrived. They rivaled their Mahomedan masters in civilization, in literature and surpassed them in wealth. For a time their Christian rulers tolerated them, but by and by the general prejudice prevailing all through Europe swept like an atmosphere of plague over the Pyrenees and the fires of persecution burst furiously forth.

IN THE VERY YEAR

that Christopher Columbus discovered America, 1492, the sovereigns we are wont to speak so highly of for their supposed Christian spirit, Ferdinand and Isabella, set their faces fiercely against the Jews; they were ordered, under penalty of death, to leave the realm within four months, unless they embraced Christianity. A wealthy Jew offered in behalf of his people 600,000 crowns for the revocation of the edict. The King was inclined to relent, but Torquemada, the infamous Inquisitor General, boldly venturing into the royal presence, and lifting his silver crucifix before the King, declared that if he should accept this offer, he would be like Judas, selling his Master for the thirty pieces of silver. Ferdinand did not dare accept the proposal, and accordingly 800,000 Jews were compelled to turn their backs upon their homes and to set forth to go they knew not whither. No one was allowed to supply them with bread or meat or water or wine. The story of that exile can not be put in words. Almost every land was shut against them. Some ventured into France and were persecuted there, others into Turkey and were persecuted there, others into Italy and were persecuted there. Some crossed the sea to Morocco, where they suffered frightful privations; 80,000 ventured into Portugal, where they bought at a great price the privilege of remaining eight months, many being unable to procure means for going elsewhere, were sold as slaves, and, to crown all, the



King Emanuel, in 1495, three years from the banishment from Spain, himself banished them from his kingdom, issuing a secret order that all Jewish children under 14 should be torn from their parents and brought up as Christians.

MANY OF THE JEWISH MOTHERS, rather than surrender their children, destroyed them with their own hands, throwing them into wells and rivers, to prevent their being seized by their persecutors. So runs the terrible story all through the centuries of the middle ages. The Jew, reckoned as an animal, and paying toll with the donkeys, compelled to wear a peculiar dress that stamped as the felons' stripes brand them, confined to the worst quarters of the cities, shut in at stated hours, forbidden to follow honorable trades, not allowed to own land, taxed whenever he left the bounds of the country he called his home, and taxed in every other way human ingenuity could devise. Shut out of schools, subject to insults, outrage, and plunder, at anyone's caprice and utterly without redress, for the most part, deemed in all lands a common object of scorn and hate; extortion, oppression, cruelty, persecution, massacre, banishment, practically everywhere, no one can read this dark record without feeling that history has no blacker page and that our so-called Christian faith no more damning disgrace than that stamped upon it by the outrages perpetrated in its name.

True, all this may be said, and truthfully, to be the fulfillment of prophecy. But this furnishes no apology for the perpetration of wrong. No man is to do evil that Scripture may be fulfilled or that good may come. Evermore it will be true that "offenses must needs come," but evermore while the earth stands, "Woe be unto him by whom the offense cometh."

BUT I CANNOT GO FURTHER, nor is there need. Go back now to the chapter of Scripture with which we began; go over its specifications of the judgments there denounced for disobedience, that the people should be scattered into all lands, smitten by their enemies, should find no rest for the sole of their feet, should have their sons and daughters taken from them, should be spoiled and crushed, should know hunger and thirst and nakedness and want, should have no assurance of life, but a trembling heart and failing of eyes and sorrow of mind, that their life should hang in doubt, that they should be sold for bondsmen and that no man should buy them; that their money, their silver and their gold should not be able to save them; that their woe

should be of long continuance, till in the morning they should say, "Would God it were evening," and at evening, "Would God it were morning."

Go over, I repeat, these prophetic specifications, and then, with the facts I have given in mind—and I have given only a tithe of what might be presented—say whether, in any jot or tittle, there has been a failure of fulfillment. No man, with honest mind, can possibly compare these prophecies and these facts and not admit that here are practically two thousand years of history of the Jewish nation, exactly and exhaustively written in advance

IT IS A GREAT RELIEF to come at last to a brighter page. It seems as if, when one is reading these terrible records, running from the fourth century to the sixteenth, a morning of hope never would dawn for this outcast and persecuted people. So doubtless it seemed to the House of Israel toiling under the lash in the brick yards of Egypt, but the limit of that bondage was fixed, and all the might of Pharaoh could not prolong it by a single hour. The God of Abraham had settled the duration of that Egyptian sojourn, and when the fullness of his preappointed time was come the iron gates swung under the touch of the death angel's hand, and in a single night Israel went forth to freedom. It will be so again.

The same God of the Fathers stands pledged to his covenant people by the word that can never be broken, and the day of their deliverance must come. The twilight that foreruns the morning is as it seems to me, breaking on us even now. There was a manifest diminution of oppression and cruelties in the treatment of the Jews early in the seventeenth century and from that time on there has been a steady, though slow improvement, in their condition. In 1655 Cromwell was petitioned that the Jews might be allowed to return to England. After long discussion in council this was granted, Cromwell urged it on the ground that the scriptures promised their conversion and that, therefore, they should be allowed to come where the gospel was preached. The next year, 1656, the cemetery at Mile End, still used by the Jews, was leased to them for 999 years, and the significance of that will be seen when it is remembered that hitherto there had been but one burial place in all England for the Jews, and that was in Cripple Gate, London; wherever in the realm a Jew died he must be

BROUGHT HERE FOR BURIAL.

In 1670 toleration and liberty of conscience were granted to the Jews

in Persia, where they had been greatly oppressed and persecuted. Renaissance did not begin until 1723, when Louis XV. gave the Jews permission to hold real estate in France. In that same year the British Parliament for the first time acknowledged them as British subjects. In 1738 Christian VI. of Denmark opened all trades to the Jews. In 1740 Charles of Naples and Sicily allowed the Jews to resettle in his kingdom. In 1750 Frederick II. of Prussia granted toleration, though under harsh restrictions. In 1753 England took a decided step forward and enacted a naturalization bill, but so bitter was the popular opposition that it had to be repealed the next year.

In 1782 Joseph II. of Austria opened the schools and universities of the empire and allowed them to take any and all degrees, granted the right of following any trade and establishing manufactures, and to release them from all of the odious and oppressive restrictions. In 1788 Louis XVI. of France issued a similar edict. What he began the revolution virtually completed. Thence forward all Europe seems to have taken up the good work and steadily carried it on, till now Jews have been made citizens in most of the countries and, with the exception of Russia, nearly all the tyrannous laws have been swept from the statute books. England was one of the latest to take the final step but in 1858, the Jew was admitted to Parliament.

TO THE CREDIT OF OUR OWN NATION,

we were the first among the nations to embody in our laws the principle that the Jew and Gentile are equal in rights and privileges before the law. The Declaration of Independence, planting itself on the inalienable rights of man as man, knew no Jew to be denied its privileges. Thus to-day the world over, the Jew stands with his face toward the sunrise and the prophecy of the day soon to be ushered in is already gilding the mountain peaks. May the Lord God of Israel speed its coming! I can not close this review without noting two convictions with which I am profoundly impressed by the study of these prophetic scriptures and the consideration of the facts to which they point, and, first, this, the proof that is given here of God's rulership of the nations.

Such a record as this of the experiences of the Jews, if it proved anything from a human standpoint, would prove the annihilation of the nation. Other nations, without a tithe of such bitter experience, have utterly perished, and Phœnicia, Moab, Ammon, Edom, Assyria, Greece, Rome, are to-day only names. Of all the nations

round about Judea the Persians alone, who restored them from their captivity, remain a kingdom. Yet to-day the Jew is as distinctively a Jew and the Jewish people is as distinctively a people as in the days of David or of Moses. More than that, notwithstanding all these oppressions and persecutions and subjections and tyrannies and the pouring out of blood like water, the Jewish people are to-day more numerous than ever in their history; not only so, but they surpass in culture and wealth and influence and power unquestionably the foremost place they ever held.

HOW EXPLAIN THIS MARVEL?

There is but one explanation. This people has been through the centuries God's covenant people. His gifts and His callings to them, as to His church, are without repentance. He has never forgotten them. He has never cast them off. His hands have been always over them. His purposes have had them in perpetual keeping. He, and He only, rules in the affairs of men. He lifts and He puts down. He works His will among the armies of Heaven and the inhabitants of the earth. When His time comes the children of Israel leave their brick yards, and in spite of Pharaoh march out of Egypt. So again, when His hour strikes, the captives in Babylon, set their faces toward Jerusalem, so always, not crowns and scepters, not fleets and armies, not iron clad and Krupp guns and repeating rifles, but God rules among the nations. That was ever Israel's hope of old, and it is to-day, and therefore the day of their redemption is sure.

2. We see what a glorious future awaits the Jew. As you read prophecies, these prophecies of judgment, you will notice that everywhere, almost without exception, alongside of the foreshowings of punishment and woe, there run the promises of a restoration to the favor of God. They are not to remain always scattered—always to be without a resting place—always trodden under foot—always a byword and a hissing—far from it. There is to be a gathering the second time out of all nations, a rebuilding of the waste places, the land become fruitful, the people prosperous. Indeed, the most glowing pictures in the Bible are those which portray the glad times when this very people, so scattered and peeled, shall be gathered in their own land, cleansed from all their uncleanness, then, says the prophetic Scripture, "The land that was desolate shall become like the Garden of Eden, and the Prince of the House of David shall be King over them forever."

That day will come, when the fullness of the gentiles will be gathered in, when the church

is complete, when the chosen of God are all called out. Then the natural branches of the olive tree shall be grafted in again to their old stock. Then the fullness of God's time will have come. Then the Deliverer shall come forth out of Zion and turn away ungodliness from Jacob and all Israel shall be saved and in their own land, under their own accepted Messiah as their king, they shall be forever their holy and happy and exultant people whose God is the Lord.

RABBI FELSENTHAL.

THE NOTED RETIRED HEAD OF ZION CONGREGATION ON "WHY ISRAELITES DO NOT ACCEPT JESUS AS THEIR MESSIAH."

Dr. Goodwin was followed by Rabbi B. Felsenthal, formerly of Zion Congregation, who spoke as follows:

I have been requested to give, from my own Jewish standpoint, an answer to the question, "Why do the Jews not accept Jesus as their Messiah?" The question should have been amplified; some other questions should have been connected therewith and should have been added thereto.

* For instance, Why do the Unitarians refuse to acknowledge Jesus as their Messiah, as their Savior and Redeemer, and why are they so decidedly opposed to adore him as a divine being, as the second person in the holy trinity, aye, as a God himself, a God incarnate?

And you might further ask, Why do the members of free religious associations, and those who have joined ethical culture societies, totally ignore Jesus, and why are they so bold and so outspoken in their antagonism and opposition to the whole Christology?

You who ask the Jew for his reasons why he does not accept Jesus as his Messiah, and who are so anxious for the salvation of his soul, you might even go out into still larger circles, you might ask the tens of thousands, aye, the hundreds of thousands and the millions, who are Christians in name only, but who in reality are as far from acknowledging Jesus as a Redeemer of mankind and as a Savior of the world as the strictest Jew is from such an acknowledgment.

YOU CAN FIND SUCH

nominal Christians and real heathens, to use one of your own terms, in exceedingly large numbers almost everywhere—in our United States, in Canada, in the British Isles, on the European continent, everywhere. Chicago is full of them. Now go and approach them, and ask them your question, "Why, friends, do you not accept Jesus as your Messiah? O, we pray you, come to Jesus! Believe in Him! Your salvation depends on that belief."

You will be astonished what answers you will receive from those whom you address in such words, from those physicians, and lawyers, and teachers, and merchants, and bankers, and mechanics, and clerks, and others, from gentlemen and from ladies of good education and in various positions of life and standing in society, provided that they have the leisure and the inclination to listen to your questions and exhortations, and are candid enough to reveal to you their real honest opinions regarding your Christian system of creed and its various dogmas.

Please don't bother us—so they will say—don't bother us with your antiquated superstitions, with your irrational notions, with your obsolete Christian scholasticism and mysticism, which may have appeared acceptable enough in the dark ages, but which is certainly out of time in our nineteenth century; please let us alone. And if you continue to press them for further answers and ask them to state more in particular their religious views, the one will probably say, I am a deist; and the next one, I am a theist; and a third one, I am a monist; and others, we are pantheists, or agnostics, or Buddhists, or Darwinian evolutionists, or adherents of some other philosophical or theological system.

THE ONE WILL CONTINUE

stating that he is just as much of an orthodox Christian and just as much a believer in the Messiahship and divinity of Jesus as Thomas Jefferson was, or as Charles Sumner, or William Emory Channing, or Theodore Parker, or Ralph Waldo Emerson, and a number of other most eminent men and women in our land have been. Others will confess themselves as sharing the unchristian views of Herbert Spencer, of Professor Huxley, of John Stuart Mill, of Immanuel Kant, of Benedict Spinoza, and other philosophers and thinkers of our own age and of former ages. You see here you have a large field for your missionary efforts, for your endeavors to convert and to "save" your infidel gentile brethren, and you ought indeed first try to reconquer these unbelieving sons and daughters of Christian parents and to bring them back to the Christian fold before you proceed with your missionary work among these obstinate and benighted Jews.

Yes, my dear orthodox Christian friends, you to whom the conversion of the unbelievers to the belief in the messiahship and divinity of Jesus is the holiest and most exalted work you can conceive, yes, you ought to convert your own backsliders first, and you ought to try with all your might to stem, if you can, the disintegrating process now going on within

your own Christian churches. Go to the preachers and teachers in the Unitarian churches here, to the preachers and teachers of the independent, nominally Christian, congregations, to the unbelieving masses of ladies and gentlemen who fill their churches and lecture halls whenever they ascend their pulpits or come forward on their platforms, go to them, move among them, preach your gospel to them, and convert them. Try to bring them back to your fold. The game is numerous, and it is noble game, and it is worth that you should try to catch it. And after you have succeeded in "saving" them, then, dear friends, will it be time enough to "save" us

STIFFNECKED AND OBSTINATE JEWS.

I may be interrupted here, and I may be requested to keep more closely to the question proposed—to the question, why do the Jews not accept Jesus as their Messiah. But as in the main the Jews have the same reasons for the non-acceptance of Jesus as a Messiah as so large numbers of non-Jews have, I thought it proper to show by what I have said thus far, that it would have been more logical to have the wording of the question amended and to have it read, why do so many millions of people, Jews and Gentiles, Semites and Aryans, refuse to acknowledge Jesus as the Messiah of the world, as the redeemer of mankind? But let this pass now, and as you explicitly desire me to give the reasons why the Jews do not accept Jesus as their Messiah, I shall now stick more closely to the question, though the same is so imperfect and faulty.

However, before I proceed, I must again point out another illogical feature in the question. The question presupposes the fact that the Jews do not accept Jesus as their Messiah, and it demands that we should give our reasons and our proofs for our non-believing. But how can we prove a negative? One who is familiar with the A B C of the Science of Logic knows that the burden of proof lies upon him who makes a positive assertion, and not upon him who negatives the same. If any one in conversation with me should tell me that upon the moon a kind of human beings are living, each one of whom is four feet high, white as snow, and provided with a pair of large wings, I should in all likelihood answer, I don't believe that.

IF NOW MY FRIEND,

who has told me so, is otherwise of a sane mind who in his reasonings, consciously or unconsciously, is governed by logic, do you think he would now turn to me and say, Why don't you believe that? Why will you not accept what I said as a truth? Come forward with your arguments and your proofs for not

believing me! Certainly, he would not make such a foolish demand that I should prove a negative. But he would acknowledge it as perfectly correct and justified if I would ask him to prove what he said, to demonstrate the truth of it, and to make it convincingly clear to me that the moon is inhabited by winged human beings. The same logical law applies here. I am asked to give the reasons why the Jews do not believe in the Christian Messiah dogma.

But I come with a more logical counter-question, and with a more proper counter-request. I say to my Christian interlocutor, Why do you believe that a certain Jew named Jesus who lived in Palestine and died there nearly 1860 years ago, was a Messiah, a Savior and Redeemer of all mankind from the consequences of sin? What are your reasons for such a belief? What are your supports and your proofs for such assertions? Let me hear your arguments, let me examine your supports, so that I may know whether these arguments are strong or weak, and whether these

SUPPORTS ARE SOUND OR ROTTEN.

Yes, sir, it is I who propose now a question, and it is you from whom I expect a logical and rational answer. My question, I repeat it is, Why do you, my Christian friend, believe that the Jew Jesus is your savior and the savior of all the generations of men?

Do not trouble yourself, however, with formulating an answer. My question is after all but a rhetorical question, and in reality I have neither a taste nor a willingness to enter into dogmatical discussions with confessors of another religion. Your religious convictions, my friend, are sacred to me, and far is it from me to disturb you in your faith and in your convictions so dear and precious to you. And I sincerely wish that all the Christians, without exception, would also regard as sacred and inviolable my religious convictions and the religious convictions of my Jewish coreligionists, and would not offend us by sending to us their missionaries and converting agents and by attempting to persuade us, by means fair and foul, to give up our Judaism and to become Christians.

If I, notwithstanding this, address you this day in the manner as I do on dogmatical matters, I have to apologize for it. By an esteemed gentleman who undoubtedly was animated by the purest of motives I was urgently requested, and this request was made twice, to participate in this conference, and the particular question on which I was asked to speak was handed to me in writing. I was not strong enough to decline positively and firmly, and thus it comes that I am here.

BUT I DO CONFESS

my heart is not with such conferences in which articles of faith are discussed by confessors of different religious systems, for it is not to be expected that by such conferences we all, Jews and Christians, should come to a peaceful agreement as to the truth or untruth of the dogmas under discussion. Such a final outcome should not be thought of. Religious dogmas do not belong to the realm of exact science, and they can not be proven, and their truth can not be demonstrated as a mathematical problem can.

Therefore, different opinions concerning them will prevail among men as long as men will live upon earth. It is for this reason easy to understand why nowadays so many educated people think that such public discussions between Jews and Christians are perfectly out of times in our age. Some of this class of people mock at such conferences, others remain totally indifferent toward them and take not the least notice of them. As for me, I am free to say that such conferences appear to me—how shall I say? Comical? Humorous? Involuntarily I am reminded here of the great "disputation" in Toledo, of which the poet Heine sang in one of his ballads.

AND IF A SECOND HEINE

would arise and would sing of the disputation which took place on the 24th and 25th of November, in the year 1890, "in der Aula zu Chicago," he would earn the plaudits of many. Friends, what we need are conferences of another kind and for other purposes, and not such which will remain resultless, and which may become irritating, peace-disturbing, harmful, if not the speakers and the listeners, one and all, are beforehand honestly agreed to disagree.

Without waiting for any one coming forward and stating the substance of the doctrine of the messiahship of Jesus and the essential parts of the whole Christological system, of which system the dogma that Jesus was and is the Messiah is but a single part, I shall now proceed to examine briefly the Christological points coming here into consideration. I shall try to be fair, just, and fully impartial.

According to the theology of the orthodox Christian churches the Messiah is a superhuman being, and Jesus is this Messiah. He is not merely the theocratic King of the Jews, but He is the Messiah and Redeemer of each human being and of the entire human race. He died at the cross as a vicarious sacrifice for the sinful human family, and by His self-sacrificing He effected atonement for the sins of men and redeemed men from the eternal punishment which otherwise an offended

God and a stern divine judge would have visited them. Christ has saved us—so it is claimed—He has redeemed us, and by His dying for us He continues to save us and redeem us and those that will come after us, provided we believe in Him.

THIS IS THE CENTRAL IDEA

of Christianity and the head and corner-stone upon which, if I am not mistaken, the whole structure of Christianity is reared. It contains several presuppositions, for which the claim is raised that they must be accepted as firmly established facts and as eternal and unshakable truths. What are these presuppositions?

The first one is: Man is morally rotten to the core and saturated with sinfulness so deeply rooted and so full of strength that he, by his own powers and exertions, can not get rid of this state of sinfulness. The second presupposition is: Atonement for our sins can be had only and exclusively by a vicarious sacrifice; such a sacrifice alone will affect it that the wrath of God is appeased.

If we now look a little closely into the face of these presumed facts and alleged truths, we come to the conclusion that they are not in agreement with well-established Jewish doctrines; that, in the contrary, they are heathenish.

Is it true that all men are indeed impregnated with sin in such a high degree so that it is not possible for them to free themselves from it and to rise above it by their own endeavors? Did the Creator befoul man's nature by incorrigible wickedness and moral rottenness from the beginning? Did He, whom we call our Father, soil and spoil the nature of man, even before man was born? No, not exactly so, we are answered by orthodox Christianity. Adam, the first of men, was made and put into the world pure and sinless. But he fell from the state of purity after he had been tempted by the serpent and had committed what Christian theologians call the original sin. Thereby his whole moral being became deteriorated, and he descended into such a low depth of sinfulness that he could not rise again. And still more

BY THE FALL OF ADAM

all his descendants became miserable hopeless sinners, for they all inherited sin from the first man. Even the babe does not see the light of the world as an innocent child; as a sin-laden and vile being it comes into the world, and if it should die one day old its lot would be eternal damnation if it were not baptised in the name of Christ and saved by divine grace.

And so all men would fall a prey to eternal

perdition if God, the Father, had not sent into the world His only begotten son, who took upon Himself the sins of the world, who died a vicarious death in order to save and redeem mankind from sin and its consequences—at least those who believe in Him. The others, Jews and others who do not believe, it is awful to think of their future. But it serves them right. Why do the Jews not accept Jesus as their Messiah? Why do the infidels among the Gentiles reject Jesus, who was a ransom for them, too, and who appeased the wrath of the Monarch in heaven by sacrificing Himself?

Within the time allotted to me it is impossible that I should enter at length into a critical examination of such redemption theories. A few brief counter statements must be sufficient. And so I say: If a human being endowed with reason and possessed of the faculty to think rationally, a being who never went into a Christian Sabbath-school, and never read the writings of orthodox Christian theologians, and never listened to the sermons and exhortations of orthodox Christian preachers, would descend to-day from heaven and would hear for the first time an exposition of the Christian dogmas concerning Messiah and Redeemer and what is connected therewith—this being would wonderingly shake his head, and would say, 'THIS IS THE MOST CONFOUNDED MYSTICISM, and the most irrational religious philosophy which I ever heard.' I think that many of my Christian friends, who believe that they believe, would also never have come to assent to such unintelligible ideas if such ideas had not been instilled into their minds since the days of their childhood from without, in the Sabbath schools they visited, in the churches they attended, in the books and papers they read.

To such an expression as I laid just now into the mouth of my supposed visitor from heaven, a Jew would probably add, the theory that sin is inborn in man and inherited from Adam is not only mystical and against all reason, it is also decidedly un-Jewish, and has no support in my Bible. The Jewish theory is, man has a natural inclination to sin, but he has also the power to master this inclination. And when he has sinned, he has the power and the duty to repent, to forsake the evil paths, to return to the ways of righteousness and holiness, and thus to regain moral purity, and to raise himself to the heights of a virtuous and blameless life. No ransom can be paid for him, no one else can die in his stead if he is guilty, he must be his own redeemer, he must repent and return, and he can then come without a mediator to the Heavenly

Father, who is the Father of love and of mercy, and not like a cruel and revengeful earthly King. Furthermore, the theory that sin can be effaced and blotted out by sacrifice only, is un-Jewish, and

HAS NO SUPPORT IN MY BIBLE.

No ram and no bullock, no human and no divine being can die a vicarious death for me. In the sacrificial cult of the Jerusalem temple the sacrifices had only an allegorical meaning, and were admitted only as helpful to awaken in the Israelites the consciousness of having committed sins, to cause them to repent, and to strengthen them in their endeavors to return to moral purity.

I am well aware that my orthodox Christian friends will not admit readily that the Jews' conception and understanding of the Old Testament is correct. He probably will try to explain the Bible otherwise. In this short hour I can not enter more deeply into the subject. It would require more than an hour, it would require many weeks to do full justice to the matter.

One point, however, I shall unhesitatingly admit here, if my Christian antagonist should raise that point. It is true that a few isolated passages found in the Talmudical literature and a few mystical books written by some Jewish Kabbalists, that is, by some Jewish cultivators of mysticism and of the occult science, contain views somewhat similar to the Christian sin and redemption theories and to the Christian conception of sacrifices. But these passages are isolated, and these books are but few, and as a whole Judaism was not much tainted thereby.

SOME OF THESE UNJEWISH IDEAS

can be proven to have been transplanted into the Jewish fields in consequence of the mutual contact between Jews and Christians. On the other side, in the Christian church, un-Christian ideas have been taking root which, by such intercourse with Judaism, had been learned and borrowed from the Synagogue. But the unJewish ideas within Judaism remained foreign plants on Jewish soil and would not flourish there. And furthermore, has all mysticism been taken possession of by members of the Christian church alone? Has Christianity alone the exclusive privilege of being mystic? There are also some Jewish mystics. But while in Judaism mysticism remained a foreign, uncongenial growth, in Christianity mysticism was overshadowing all theological thinking, and Christianity and mysticism are almost synonymous terms.

I can not let you go yet, continues my Christian friend. What do you, Jew, say to the miracles worked by Jesus? And are these

miracles not proof enough that Jesus was the Messiah?

I again respond with a counter-suggestion. What are your evidences for the truth of these miracle stories? Why, I am answered, here are my witnesses, St. Matthew, St. Mark, St. Luke, St. John, St. Paul. And this you call good evidence? There is good reason for saying that the books ascribed to the men whom you have just named have been written a great many years after the death of Jesus, and that their authors offer, therefore, only hearsay evidence. Such hearsay evidence is ruled out in every court of justice as inadmissible.

AND IF YOU INSIST

that the testimony of those four or five men, who wrote the gospels and the epistles, should be admitted as classical evidence, then I will ask you, why don't you believe in the miracles said to have been effected by the holy water at Lourdes, in France, in our own days? Not only five men came forward who report from hearsay that these waters in Lourdes are wonder-working, but thousands of men who have been there themselves as pilgrims and who claim to have seen the wonders by their own eyes and to have heard the voice of the Holy Virgin by their own ears, will step before you and bear witness to the truth of what they say. The words of these thousands of living, contemporary witnesses are, according to all laws of evidence, better evidence than the words of those five New Testament writers who, many years after the death of Jesus, repeated the legendary stories concerning Him which were in those days circulating among women, children, and uneducated, credulous country people. And are the stories as to the miracles of Mohammed and of the saints of the Roman Catholic Church not just as well authenticated by men and by books? Why, then, do you reject them?

ANOTHER SUPPORT FOR YOUR ASSERTION

that Jesus was our Messiah will probably be pointed out by you by your referring us to numerous so-called Messianic passages in the Old Testament. Your own sacred scriptures, so you will say to the Jew, contain in large numbers predictions and prophecies which point clearly to Jesus the Messiah; there are types in large numbers, to which Jesus is the great anti-type; there is the Shiloh clearly spoken of, and the Immanuel and the virgin mother of Immanuel and the Man of Sorrow who bore our sins and died for our sins and all that. Will you Jews still remain blind enough and close willfully your eyes before the glaring light shining out of these Bible words?

Yes, the Jew will not shut his eyes, but see with open eyes that you read the Bible without understanding it. You take verses out of their context and then explain them most arbitrarily. You read the thoughts of the Bible not out of the Bible but you read your own thoughts into the Bible. There is no book in the world that has suffered so much by false interpretations as the Bible has. For every philosophical or theological system, for every heresy, for every nonsense, for every crooked idea entertained by Jew, by Christian, or by Mohammedan, support was found in Bible words. And it is astonishing, in hundreds of cases the very same Old Testament passages are explained by different parties in different manners. "The Desire of all the Nations," who according to an old Jewish prophet is to come, is understood by a New Testament writer as having reference to Jesus, and in the Koran it is explained as being a prediction of Mohammed, and by Jewish commentators it is taken neither in the New Testament sense nor in the Koran sense, but is interpreted by them in a way differing from both. Yes, I say, not only Bible expositors of later times, but also your New Testament itself can not be excepted from the charge of interpreting the Old Testament wrongly.

OPEN, FOR INSTANCE, THE GOSPEL

according to St. Matthew, and look over the very first leaf of the New Testament. It is said there that Mary was to bring forth a son whose name will be Jesus, and who will save his people from their sins. Now all this was done, St. Matthew continues, that it might be fulfilled what the Lord said by the prophet. Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel. If we open now the book of Isaiah and read this passage quoted therefrom in its connection with what precedes it and what follows it, we shall find that it does not in the least refer to a Messiah in a distant future, nor to Jesus especially. You certainly do not expect that in the few minutes I have yet at my disposal I should give you a true explanation of the chapter in Isaiah in which the quoted verse is to be found. Such is not possible in so short a time. Only brief statements can be made here and all lengthy proofs for them I must necessarily omit.

We go on for a few moments with looking up a few more Old Testament quotations in the beginning of St. Matthew's gospel. In the second chapter of this gospel it is reported that Joseph took his wife and his young child and departed into Egypt, and was there until the death of Herod, "that it might be fulfilled what was said by the Lord, Out

of Egypt I have called my Son." In the book of the Prophet Hosea where the original passage is found, the Israelites who were taken out from the Egyptian bondage are spoken of. The verse is here homiletically applied as having been fulfilled by the return of Joseph and his family—not from bondage, but from a place of safety in Egypt.

IMMEDIATELY AFTER THIS

the evangelist, St. Matthew, speaks of the massacre of the babes in Bethlehem by Herod, and that "then was fulfilled what was said by Jeremiah, In Ramah a voice was heard, lamentation, and weeping, and great mourning, Rachel weeping for her children," and so forth. Every unbiased and impartial Bible reader must admit that this is a very forced application, to say a very unmistakable misunderstanding, of a verse in the Old Testament.

By the scholars among Christian theologians—and there are very learned, very upright, and very noble ones among them—such misunderstanding by the New Testament writers of the original sense of Old Testament passages are now pretty generally admitted, even by conservative scholars who know what they are talking about. But in order to support the Christian doctrines, these orthodox or rather half-orthodox scholars say that there were deeper meanings in the prophetic words, of which even the prophets themselves who uttered them had not the remotest idea, and these deeper meanings were, by virtue of inspiration, clothed into such a form that by the facts in the life of Jesus they became finally lucid and clear. Undoubtedly there are some who are satisfied with such subtle and illusive reasoning; others, and we Jews among them, are not. And among these others who dissent are also great Bible scholars. The German Julius Wellhausen and the Frenchman Ernest Renan, and the Dutchman Abraham Kuenen, and the Englishman Robertson Smith, and many others, are also entitled to be heard when Bible questions are discussed.

I WOULD LIKE TO CONTINUE

and to say something more. Especially I would have liked to give you the Jewish conception of the messiah-idea and the history of this idea among our people since it germinated in the days of the prophets until the present times. But I must drop the subject here, and concerning this Jewish messiah-idea I shall but remark that never, never was the Messiah understood by Jews as a superhuman being; that never, never a divine character was attributed to Him; that never, never He was said to be able to forgive

sins and to redeem fallen mankind from sins, and so forth, and so forth.

If we could have fuller and more reliable records regarding the life of Jesus than we really have, then each one of us would admit that the great man of Nazareth Himself had religious ideas and convictions which decidedly differed from the ideas and teachings of many in our own days, who call themselves His followers and His disciples. The religion of Christ and the Christian religion are not identical. More than a hundred years ago Lessing already, Lessing the man of the clearest mind and of the noblest heart, the man before whom, whenever his name is mentioned, let us all take off our hats, made this distinction between the religion of Christ and the Christian religion. The religion of Christ was no doubt the religion of the Jewish prophets. The religion of Christ was the religion of the Pharisees, freed from some untenable outgrowths of the times and from the overburdenings with ceremonies which had become meaningless and were practiced mechanically. The religion of Christ has a future; the Christian theology has not.

I must refrain from all further remarks, as I must not occupy more time and must not further tire you. Only one word more I beg to say before I conclude. It is a Jew who, upon request, has spoken to you and before you, and I trust that you will have listened to him with indulgence and in kindness. Jews and Christians differ in some articles of creed. Let us consider these articles of creed on which we disagree as personal opinions, and let both parties agree to work, each one with all their means and all their power, for the firmer establishment and for the more rapid spreading of peace and harmony, of truth and of righteousness, of mental and of moral culture among the human family.

Dr. Felsenthal's address was listened to with the greatest attention. His age made his voice weak, and at the invitation of Mr. Blackstone the audience clustered to the front, and more than once interrupted him to applaud. The Rev. Dr. Schwartz dismissed the congregation for the afternoon with the benediction.

THE EVENING SESSION.

Long before 7:30 o'clock in the evening the hall was crowded to its fullest capacity. Promptly on time Mr. Blackstone opened the meeting. The Rev. Dr. George F. Magoun, of Iowa, read Psalm 25:

1. Unto thee, O Lord, do I lift up my soul.
2. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.
3. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4. Shew me thy ways, O Lord; teach me thy paths.
5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
6. Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old.
7. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.
8. Good and upright is the Lord: therefore will he teach sinners in the way.
9. The meek will he guide in judgment: and the meek will he teach his way.
10. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.
11. For thy name's sake, O Lord, pardon mine iniquity; for it is great.
12. What man is he that feareth the Lord? him shall he teach in the way that he shall choose.
13. His soul shall dwell at ease; and his seed shall inherit the earth.
14. The secret of the Lord is with them that fear him; and He will show them His covenant.
15. Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net.
16. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.
17. The troubles of my heart are enlarged: O bring thou me out of my distresses.
18. Look upon mine affliction and my pain; and forgive all my sins.
19. Consider mine enemies; for they are many; and they hate me with cruel hatred.
20. O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee.
21. Let integrity and uprightness preserve me; for I wait on thee.
22. Redeem Israel, O God, out of all his troubles.

Then Rabbi Liebman Adler came forward and offered the following prayer:

Heavenly Father, Father of mankind!
It is said in Thy holy writ: In every place where My name shall be mentioned I will come and bless thee.

In many different terms Thy name is mentioned among the believers of a deity in their conversations, supplications, and prayer. So also with the utterance of the words: Sholom, peace, and Emeth, truth, we mention Thy name with due reverence. To meditate and deliberate in behalf of these two of Thy names is worshipping Thee.

We are here assembled to further this holy cause first at home, among ourselves, who are here assembled, and in the narrow circle of our daily life, and then, as far as our influence reaches, abroad, in the community at large.

O, Lord God! Thou who makest sun, moon and stars, millions of worlds run their course in harmony, not disturbing but attracting each other, come and bless this assembly in their endeavor to stimulate and strengthen the sense of truth and love for peace among those that are near and those who are far off. Thou, whom the prophet calls "Creator of the fruit of lips," bless the fruit of the lips of the pleaders for this holy cause, that their words may find mind and heart susceptible soil for a harvest. May their expressions in craving for truth not hurt peace, and their pleading for peace not sacrifice truth. May the beauty of the Lord our God be upon us, and the work of our hands do Thou firmly establish.

The first speaker of the evening was then introduced by the Chairman.

RABBI E. G. H'RSCH.

THE LEADER OF THE REFORMED JEWISH MOVEMENT ON "THE RELIGIOUS CONDITION OF THE JEWS TO-DAY AND THEIR ATTITUDE TOWARD CHRISTIANITY."

Rabbi Hirsch scarcely needed an introduction. He had made it a positive condition of speaking that he should be allowed to speak

out his own beliefs and convictions without any one taking offense thereat. Rarely has the eloquent Rabbi spoken more earnestly or more eloquently. Again did Christians, both layman and clergyman, and Jew applaud his utterances, and for full five minutes after he concluded did the applause continue. He said:

A few words by way of preface may not be unnecessary. It has been said that that woman is the best about whom the least is said, either in praise or in condemnation. Now, that same truth applies to the Jewish religion. If we had our choice in the matter, we would be extremely contented to have little said about us either by way of praise or by way of censure. It is not a very pleasant feeling to come and stand before an audience as an archaeological specimen (laughter), or as an object of curiosity.

Another word by way of preface: What I am going to say is simply my own opinion. I speak by no other authority than by my own individual conviction, responsible only to my own conscience.

A JEWISH RABBI

is simply what his name implies—a teacher. We have no ecclesiastical authority vested in us. The distinction between your layman and priest is not to be found in the modern or medieval synagogue. We have, as teachers, no privileges, and have no information that a scholarly Jew has no, even if he occupy not the post of a rabbi. I speak merely what I believe, and I have no right to tell you what others believe, because the others may believe differently from me.

And yet a third word: As one of the Jews I am exceedingly grateful for the spirit of kindness with which you meet me, and in which we have been invited to come here. We have always borne the kindest feelings to all mankind. We do not provoke ill-will unless by the mere fact of our existence we be a source of provocation. If we do so, the logic upon which ill-will rests is extremely faulty. Then, let us all turn over our wages to the pickpocket, for the mere fact that we have wages which the pickpocket desires is then a provocation. We hope—and I know—you who are here to-night have not come in the spirit which characterizes the mental pickpocket; that you are willing to grant that a Jew has the right to live, and that his existence among you is not a source of provocation.

I HAVE BEEN TOLD

that these conferences are merely for the sake of spreading information, that the present religious condition of the Jews is almost totally unknown, and that, therefore, I should

come and tell you what I know about the religious condition of the Jews. In the first case in point, let me ask you to disabuse your minds of the notion that the modern Jew belongs to a race distinct and different from the race to which you belong. I emphasize the word *Jew*. We are Jews and wish to be known as such. We are not Hebrews; at least we have no certainty that we are. "Hebrew" is the race term, and you, my friends at the reporters' table, take this lesson with you to-night: That whenever you speak of me or my co-religionists you use the name which is our religious name—"Jew"—and leave the "Hebrew" name to the archæologist.

We are not Hebrews. From the beginning of our history down to the present time elements that are not Hebrew have been mingled with our blood. If you read the account of the exodus from Egypt in the biblical description you find that many non-Hebrews accompanied the Jews out into the desert, and all throughout the biblical period many non-Hebrews were absorbed by both the Judaic and the Israelitish nationality. And later, in our dispersion we have authority for the statement that very many Proselytes were admitted; and thus again, the pure racial character of the Jews was rendered less pure than it is generally supposed to be. At least, we do not desire to be known as a race. The racial affinity does not constitute a bond which binds the Jew to his fellow Jew throughout the world. Nor are we a political nation.

IN THE COURSE OF MY REMARKS

to-night you will learn that a large portion of the Jews that live in western Europe and in America have entirely given up the belief and the hope of an ultimate national restoration. We are members of the nation where our cradle stood, or whither we have come from freedom of choice. My nationality is the American nationality. [Applause.] Politically I owe allegiance to no other flag than the banner of liberty, the beautiful flag reminding me of the stars of the heavens, the light of the sun, and the white palm of peace and of freedom.

We Jews are a religious community, and the bond that unites the Jew to the Jew is a religious tie. Being a religious community, we have not escaped the fate of other religious communities. We are divided, not into sects—for all of us have been careful to protest that the divisions are not so strong as to constitute lines which would separate us into different sects—but we are divided into parties, and, neglecting minor differences, we may be grouped into three grand divisions: First, the Orthodox Jews; secondly, the Conservative Jews; thirdly, what we call Re-

formed Jews, or, as the Conservative and Orthodox call us, the Radical Jews.

ORTHODOX JUDAISM IS NOT DISTINCT from radical Judaism in matter of creed. There is no Jewish creed that has authority the world all over. Never was a Jewish creed written, either by prophet or priest, by synod or by council, that the Jew being a Jew must blindly accept. In the early ages some philosophers have attempted to write creeds. Some of those creeds have found entrance into the prayer-book of the Jew, and are recited by the Jews to-day. But other philosophers, differing from those who wrote those creeds, summarized their tenets of belief in different form, and in fact every Jew has the private right of judgment and formulates his principles in language best suitable to himself and according to the light which he has.

There are certain fundamental principles in which all Jews believe. We believe that the universe is the work of all wise, and all governing, and all directing God. We believe that the world's history is guided by a purpose divine. We believe that righteousness and justice are the grand principles which should control men's actions, and we believe that every man is responsible to his conscience and through his conscience to his God for his actions. Those are the fundamental principles of Judaism the world all over.

WE BELIEVE THAT EVERY MAN

is created, to use a Biblical phrase, "in the 'image of God,'" that all men are "children unto God." Before the God whom Israel worships the world over, there is no distinction between Jew and gentile; between freeman and bondsman; between strong and weak. They are all children unto one and the same Father. One God means, for the Jew, one humanity. We are not, then, divided on matters of belief. We are divided in matters of practice.

The Orthodox Jew believes that on Mount Sinai Moses received two revelations; that one found body in the written law, and the other was handed down orally from generation to generation. The oral tradition finally reduced to writing, and constitutes what is known as the Talmud, and the law derived from Talmudical discussions and Talmudical amplifications. While, for the orthodox Jew, God is the Father of all mankind, He has chosen Israel not to enjoy prerogatives, but to bear heavier burdens. He gave to the Jew His law. That law is binding upon the Jew alone. The Jew asks not why or what the reason is for his responsibility to these divine laws, but he knows that God gave these laws, and because God gave them therefore he performs them. But the most ortho-

dox Jew knows that if he be faithful to what the law demands, and therefore is entitled to enter the portals of immortality, the same right and the same glory is in store for the non-Jew who lives a righteous life. The eternal principles of morality, the life lived by Noah and in his family, are given to all mankind to practice and to live up to; and the non-Jew, the righteous man of non-Jewish birth and non-Jewish belief, will enter the portals of immortality and enjoy the felicity of the hereafter in as extended a degree as will the faithful Jew.

THIS IS DISTINCT

from the announcement of the church fathers—that outside of the church there is no salvation. The orthodox Jew practices his law and obeys the commandments of the law, but he knows he does not thereby earn a crown of higher glory than is in store for the non-Jew who practices the eternal principles of justice and of righteousness. [Applause.]

The orthodox Jew, furthermore, believes that ultimately he will return to the land of his ancestors. Far away from Jerusalem, while the temple is in ruins, he can not practice the whole law. Sacrifices and other priestly ordinances can not be carried out away from Jerusalem. He bewails this fact. He is sorry for it, and he explains the dispersion of the Jews throughout the world as a punishment for the sins of the fathers.

But he has a hope that one day a scion of the House of David will come, will gather the dispersed of Israel, and will take them back to their own country. There will be re-established the Temple, and refounded the independent Jewish nationality. In other words the orthodox Jew expects and prays for the coming of a "Messiah." But bear in mind that to the Jew, orthodox or not orthodox, the word "Messiah" never stands for a redeemer from original sin. In the old Bible the Messiah was always a political ruler. To the orthodox Jew the son of David that is prayed for and hoped for is the King who will bring back the Jews to Jerusalem. That is the confident hope of the Orthodox Jews; and when He comes, then will be established, not merely in Jerusalem, but throughout the world, a reign of peace and

A KINGDOM OF LOVE AND OF JUSTICE

That is, in brief description, the religious standpoint of the Orthodox Jews. With this, what we call "legalism," is bound up for the Orthodox Jew the highest morality. The moral laws for him are sacred; and while he prays for the coming of the time when he can go home to his own land, he is, while staying among the nations of the earth—wherever al-

lowed by law—as faithful a citizen as citizen can be, and as devoted an inhabitant of the city where he dwells as an inhabitant of the city should and can be.

That the orthodox Jews in the middle ages cherished the belief of ultimate restoration is no reason for astonishment. They had no land that they could call their own. They had no city where they were citizens. The poor Russian Jew to-day can not claim that country as his own where his cradle stood. The past thus assumes glory for him, and he looks back to the destroyed temple as a light in the night, and to the land of the fathers as the central focus of his hope. There he will be again a free man. There he will be allowed to exercise all his faculties in behalf of his own and in behalf of all humanity. Russia denies him this right, and in the middle ages we were denied that right all over the world. Did not Isabella—to whom they will soon erect a statue in this city—did she not cast out 300,000 Jews for no other reason than that they were Jews. Those Jews had no country that they could call their own; and therefore they looked back longingly to the past, to the land rendered sacred to them by the dust of their prophets and by the graves of their remote ancestors (applause).

THE RUSSIAN JEW TO-DAY,

therefore, is orthodox as yet, because to him the coming of the Messiah means freedom and opportunity, the freedom of untrammelled manhood and the opportunity of full enjoyment of all the duties and the rights that go with manhood. (Applause).

On the other pole stand what we call the Reformed Jews, or the radical Jews. Born in Germany about fifty years ago, this movement is not distinct from orthodox Judaism in regard to the belief in God, or Providence, and in regard to the obligation to lead righteous lives, to follow the principles of morality. It is not distinct from orthodox Judaism in its love for all mankind. Fanaticism is never an attribute of the Jew. The Jew is tolerant always as regards another race, and whatever intolerance he has is always exercised against those of his own creed or of his own religion. We are different merely from our orthodox brethren in regard to the question whether the law—the ceremonial law—is still obligatory upon us or not. We say it is not obligatory upon us. Some of the great reformers have drawn a distinction between the ceremonial law and the moral law, and they say that for the modern Jew the ceremonial law is no longer binding. Other reformers have drawn attention to the fact that what is called "ceremonial law" is

symbolism—that all these actions stand for ideas, and that what is symbolized in the law should now, without the symbol, be practiced as ideals and ideas by the Jews.

WE, THE MODERN JEWS,

say that we do not wish to be restored to Palestine. We have given up the hope in the coming of a political, personal Messiah. We say "the country wherein we live is our Palestine, and the city wherein we dwell is our Jerusalem. [Applause.] We will not go back. We do not expect to go back to Palestine to again form a nationality of our own." Therefore we say: "Not wishing this, our service should lose its Eastern character. Our religious life should be visible in the symbols and signs taken from our Western surroundings."

The orthodox Jew is reminded constantly of a distant home in the East. Every rite that he practices links him to Jerusalem or to Palestine. We, not wishing to go back to Jerusalem; we, who have given up the belief in the coming of a personal Messiah, we say: "Let our religious life be clothed in the symbols of the life we see living round about us. Let our synagogues speak the language of our cities in which we dwell. Let our ceremonial be so constituted as to be in harmony with the culture and the flow of life by which we are surrounded. We hope for the coming of the Messianic age. We hope for the dawn of that day when justice will reign supreme, and love will bind man unto man. That is the hope that we cherish. On that day the Lord God will be one and his name will be one."

WE LAY STRESS ON A LIFE

devoted to high principles of virtue and of righteousness. We say the Jew is here to exemplify the possibility and the beauty of a life devoted to righteousness. This is according to our conception, the mission, or rather the message of the Jew to preach to the world the efficacy of righteousness and the beauty of a life devoted to duty, a life which knows higher principles than competition and selfishness; a life which recognizes humanity as a band of fellows, working, co-operating one with the other, and who should share the fruitage of the common work one with the other; a life that knows no distinction of creed or of class; a life that knows no distinction between the cultured and the uncultured, a life of humanity, pure and simple. This, to illustrate, is our conception. The message that Judaism is to deliver to the world is the mission with which the Jew has been charged through his wonderful history by Him whose spirit governs history and guides the nations and the individuals ac-

cording to His purposes, though in our blindness we may sometimes presume to thwart His ends, and in our blindness sometimes we think we can direct our affairs in spite of the eternal laws according to which the worlds are built and the worlds are destroyed; according to which empires come and empires go.

Man in the service of God and in the service of humanity—that is the concept and precept of the religion that we call modern, or radical Judaism. [Applause.]

BETWEEN THESE TWO NOW STANDS

the body called "conservative Judaism." They share with us of the radical wing the belief in the ultimate triumph of righteousness, and they fail to accentuate in their liturgies and sacrifices, and have given up with us a belief in the coming of a personal redeemer as a political redeemer. But in their synagogues, if not in their lives, they still preserve certain ceremonies dear to them and dear to us as well, though we have given them to that decay which time brings with it. They still read more largely than we do their services in the language of the prophets and of the sages. They still keep the old festivals, and are especially urgent in maintaining as far as possible the Sabbath day on the seventh day of the week. We of the modern school, saying we live in the Western world, have taken a bold step—at least a few congregations have done so—and adopt, not officially, but at least by tacit consent, as the day for our religious meetings, the day which is sacred to you as the Lord's day. We have done this, however, not as a concession to Christianity, for we, just as little as our orthodox or conservative brethren, will concede the point that Western civilization is distinctively Christian. In one sense it is Christian, if "Christian" stands for morality, stands for enlightenment, stands for love. But we say that the elements that are called Christian were with the Jews 700 years before Christianity was. As a Christian has said: "Christ did not come when He came, but he came when Isaiah preached, when Jeremiah wrote his books, when the great prophets called out in tongues of fire to their people to do righteousness and to serve God in the spirit."

ALL THE ELEMENTS

that make civilization we claim we have, and the others have them too. Therefore, if we concede the point to Western civilization, that living among you we observe with you a common day of rest, and consecrate it with religious services, we do not do this with an approaching to Christianity as a dogmatic religion. We merely accept the insinuation of

the Western world as we find it and Judaize it for us by coming together in our religious homes and by attempting to study there the vast problems of our life and of the life of humanity. [Applause.] The conservative brethren do not go thus far. They lay stress upon their old Sabbath, and they accentuate the old ritual a little more than we do. That is the extent of their conservatism.

This, then, is the religious condition of modern Judaism. On the one pole, the so-called orthodox Jews, believe in the obligation to practice the law, hoping for the coming of a redeemer from political bondage. Next to them are the vast numbers of the conservatives, who have yielded theoretically all the points of difference between us and the orthodox, but practically still accentuate the old ceremonies and the old language and the old festival days in their services. Finally, we of the radical school, have yielded entirely to the destruction of time the ceremonial of the old synagogue, but cling with the old enthusiasm to the principles of righteousness, to the principles of an ethical Nontheism—a belief in God as the Creator and Father—and in the essential unity of all mankind, preserving for the Jew merely this position: That he by his history is called to exemplify that which he teaches by the individual and by the organized life of the Jew and of Judaism.

NOW, WHAT IS OUR ATTITUDE toward Christianity? Believe not that the attitude is one of hostility. The orthodox Jew, believing Providence, will concede willingly that such a movement as Christianity came with the blessing of Providence, and blessed the world. Orthodox writers of the middle ages have written this. They have recognized that Christianity is a daughter of Judaism, and that she carried out many a seed germ of truth into the world, and that the world was reclaimed through that which the daughter brought from the mother a higher conception of life and a better humanity than that is where Christianity has not come. And if the orthodox Jew recognizes this, the modern Jew is not less loth to acknowledge a great service to humanity by Christianity. We are in fact in the closest sympathy with that form of Christianity known as Unitarianism. With the Christianity of Jesus, in other words, we have strong points of affinity, but we can not have and have not understanding in the first place of what is known as the Christianity of St. Paul. We are not hostile to Christianity of the Paulinian kind and character, but we simply do not understand it, and never will understand it. We do recognize that man

ever fell; and if the first man did fall, we can not reconcile with the justice of God that the consequences of the action of the first man should be visited upon all of his descendants. We claim that to-day, as ever, man is born with a faculty for good and for evil; that he has a free choice between good and evil, and that accordingly as he chooses so his character is. In other words, we

DO NOT BELIEVE IN ORIGINAL SIN.

Not believing in original sin, we can not accept the doctrine of vicarious atonement. We know that one of our prophets did speak that "He that sinneth, shall die," and we can not conceive that some one should die for our sins and that we should derive the merit of that act. This is said in a spirit of reverence for the opinions of those who differ from me. I am the last one—and I hope to succeed in so clothing my words as not to give offense—I am the last one to lay an unholy hand upon an altar where the flame of devotion burns and the yearning of the soul rises heavenward to our common Father. I know that religious convictions are sacred ground, and from the burning bush of religious convictions comes to him who would come there the call: "Take off thy shoes, veil thy countenance, for the ground on which thou standest is sacred." But I am here to give you my position, and giving it I do say that we can not understand the doctrine of vicarious atonement, and therefore can not accept it. But does not the old Bible teach that doctrine? Is not the New Testament the fulfillment of prophecy? Here comes again a point that must be illustrated.

WE, THE MODERN JEWS,

look upon the Bible with different eyes from what you look upon it. That is, the Bible speaks the language of the times in which it was written. The prophecies, so-called, are not fore-tellings of future events. They speak of events that transpired while the writers lived or could easily be foreseen coming in the nearest future. Come to us with all your texts and tell us that this chapter of Isaiah or this Genesis points to the coming of a Messiah who illustrates that doctrine, this argument will have no effect upon a thinking Jew. To him the Bible is a book of moral truths, independent of the historical truths of the facts, and no priest foretold to the Jew the coming of a future Messiah in the sense in which we are urged to accept the old interpretation of our old texts. Yea, we who know Hebrew often find that words which should be translated in the past tense, have been translated as having reference to the future, and that much of the argu-

mentation that comes from missionaries and from others is based upon a mistranslation, and can not be borne out by the facts. But suppose even that the old Bible did foretell this and that, we, the modern Jews, can not be moved by that argument. We have great respect for the New Testament, though you may have a conceit that we never read it. I believe that some of the rabbis are better scholars in the New Testament than many of your Methodist exhorters and others that speak in the name of Christianity [applause and laughter], for the New Testament for us is largely a portion of our own Hebrew literature, and it can not be understood until it be re-translated into the language in which it was first written, or at least into the language of Jesus and his Disciples—the language of the Jews at the time when the Prophet of Nazareth lived and when his disciples went out to carry

HIS MORALITY INTO THE WORLD.

Now, when we read the New Testament and find "for thus it is written, this was fulfilled" with a quotation from the Old Testament, we are reminded by the style of our literature of that period, for we have a vast literature known as the "Midrash," made up of explanations, interpretations and sermons upon the old Hebrew texts; and in all these Hebrew writings we always find that texts from the Old Testament are quoted in exactly the same manner as they appear in the New Testament, and that "fulfillment" means in Hebrew occasionally something quite different from what the Anglo-Saxon word implies.

Finally, the Prophet of Nazareth says: "I have not come to destroy the law, but to fulfill it." If we translate it into the Aramaic, it will read: "I have not come to destroy the law, but to fulfill, namely, to perform, the law down to its last minutiae." And Jesus is pictured in the New Testament as a Jew of Jews, full of the Jewish spirit; and if ever a good Jew lived, it is He who is pictured in the New Testament. [Applause.] This bringing to us the texts of the Bible and arguing on this point will not convince us.

ANOTHER POINT—

and again I hope I may state my opinion without giving the least offense to what is sacred to your religious convictions. We believe that Christianity has for many, many centuries yet a much more urgent mission than to come and convert the Jew. "In Darkest England," as the General of the Salvation Army writes—in darkest America, there is a wide field of missionary work for Christianity, and the Jews might be saved for the last effort. [Laughter and applause.] In the meantime we can point to our family life

and challenge comparison with yours, and I believe the comparison will not be disadvantageous to us. We can challenge that, and believe that until you come to reclaim us, we have pretty well succeeded in bringing up our children to be good men and good women. We can say, "Do we need your temperance agitation?" Where do you find a Jew that is a toper or a drunkard? He is the rarest of rare exceptions. We can say, "Where can you find a Jew that beats his wife, or beats his children as though he were a brute?" And then again we can wait your answer. And so we can say to you without bitterness: "While we are faring so well, go to those who are worse than we are. Bring to them the gospel of morality and love. Teach them the powers of self control. Teach them how to bring up their children. Teach them to avoid the fiery wine. Teach them to be what we try to be—good citizens." Do you ever see a Jewish tramp coming to you? We have him, but we have taken care of him. Our hospitals are there; we open the doors to all who come.

WE ASK NOT FOR CREED

or power or condition; we open the gates of our hospitals to all. We have our manual training schools and the primary, established for the unhappy children, or the hapless victims of Russian tyranny. If a boy applies for admission, we do not ask: "Are you a Jew?" He is welcome to come. All that we do, and we say to you: "While we are doing this, please go to those that do nothing of the kind; and when you have succeeded in Christianizing them, then let us meet and argue, and perhaps one or the other will yield his position." I have no doubt who that will be. [Laughter and applause.] Neither have you any doubt who it will be. [Applause and laughter.] Yes, I say go ye, pastors of the Christian Churches, and tell your newly rich men of this country and your newly made millionairesses that they should perhaps not say that a Jewish child should not be admitted to the private schools and to the dancing school where their children are admitted and where their children dance. We say all this, and in a spirit of the greatest kindness.

Now, to wind up, the Jew believes that to-day as ever he has a message to deliver to the world, and this is the message: Not to wrangle with you about God or about the Trinity, or about original sin, but to illustrate that there is something higher than selfishness. Selfishness of nations: the Jew covers the whole world, and he says: "By being in the whole world, humanity is larger than any one nationality." Selfishness of class and condition: the Jew illustrates



that the rich have duties to perform toward their poor fellows, and thus he preaches a humanity that is independent of condition. To illustrate, a fellowship independent of creed, in being together as we are, as inheritors of a common past and sharers of a common hope. That hope is this: That ultimately the world will learn and appreciate the eternal lessons of love, and that finally the day will come when neither Jew nor non-Jew will be found on earth, but when from the smallest to the highest all will know God, for the knowledge of God then will cover the earth as the water-drops cover the deep abysses of the eternal ocean. [Applause.]

Following Rabbi Hirsch, Mr. Joseph J. Schnadig, who possesses a bass voice of great power and purity, sung, "Who Treads the Path of Du v" to the well-known air of Mozart's "Magic Flute."

THE REV. JOHN H. BARROWS, D. D.
THE WELL-KNOWN PRESBYTERIAN DIVINE
SPEAKS ON "ISRAEL AN EVIDENCE OF THE
TRUTH OF THE CHRISTIAN RELIGION."

Dr. John H. Barrows, of the First Presbyterian Church, was then announced. He spoke as follows:

He whom the Christian calls Messiah and Master is recorded as having spoken these words, at the old well of His father Jacob: "We know what we worship, for salvation is of the Jews." Such a declaration from the lips of Jesus reveals the vital intimacies of Christianity and Judaism. To the Jews had been committed the oracles of God. They had received and guarded the long series of wondrous writings, which, as Jesus affirmed, and His church has always believed, testified of Him. He, the Son of David and the Son of Abraham, said of Moses: "He wrote of me."

He came not to destroy but to fulfill the venerated law. His beatitudes were a chime of Hebrew bells, a sweet chime, that is rung to-day in all the churches in Christendom. "Beginning at Jerusalem," was the injunction which came from Him who sought first "the lost sheep of the house of Israel." The earliest preachers of the Gospel, and the witnesses of that resurrection on which historic Christianity is built, were Jews who affirmed from their own scriptures that Jesus was the Christ.

"TO THE JEW FIRST,"

wrote Paul, the greatest of Christian preachers, who said, "I, also, am an Israelite." When we listen to the sublimest music of the Christian church, in hearing Handel's "Messiah," we find our Savior depicted, almost exclusively, in the words of that Hebrew prophet, whose poetry,

as Lowell has said, "has the wide-orbited meter of constellations." The Jewish synagogues were the cradles of Christianity, and every Christian who succeeds to the spirit of his Master and to the spirit of him who wrote the larger part of the New Testament, is possessed by a yearning love for that chosen people, whose unique and marvelous history is one of the most commanding evidences of the truth of the Scriptures. On the rock of Judaism was built the Church of Christ. From the strong root of Judaism has sprung the tree of Christian civilization.

A well-known story is told of Frederick the Great, that he said to his chaplain: "If your religion is a true one it ought to be capable of very brief and simple proof. Will you give me an evidence of its truth in one word?" The chaplain might have answered "Experience." Men have known and tested the Christian religion as something personal, and it has astonished, delighted and satisfied them. Or, he might have answered "Conscience." Here is a religion that reaches man's inmost self, where God dwelleth, and finds him, as the sun finds and floods all earthly darkness. Or, he might have replied: "Christ, the unsolved enigma of humanity, who is Himself the solution of man's deepest problem. Christ, 'the mightiest among the lowly,' the symbol of divine wisdom, as Spinoza called him, the incomparable One, whose peasant-hand, nailed to a malefactor's gibbet, overturned the empire of Rome and established for Himself a monarchy within whose circuit to-day lies the

MASTERY OF THE GLOBE."

Or, he might have said in reply to the King's question: "History. Here is a religion which vindicates its Divine origin by its historical effects, over many nations, and through many centuries—effects that become more potent and benign the more closely men approach to the spirit of its Founder." And he might have answered, "The Bible, which is the anomaly among all books, most ancient and most modern, the life blood of civilization, the bulwark and bulwark of order and freedom, working its moral miracles wherever, in three hundred languages, it tells to-day of the law that was given by Moses and the grace and truth which came by Jesus Christ." The wise chaplain said none of these things, but uttered instead the word "Israel." In that word Experience, Conscience, Christ, History and the Bible are all wrapped up. And it is to Israel as a supreme, conspicuous, ever-present and even startling evidence of Christianity that I call your attention.

Here is a people without a home in any one land, but whose ancient home is the Holy

Land of Jew and Christian alike. Palestine, which Renan found a fifth gospel, is, indeed, a part of Israel's testimony to religion. The Bible, which more than any other book is adapted to the wants of all nations, came from that land which, in its geographical features is a marvellous miniature of the entire globe. The traveler who visits the City of David to-day and sees her, dishonored, despoiled, dis-crowned and desolate, opens his New Testament and reads the words of the Nazarene prophet that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled."

THE JEWS HAVE BEEN ROBBED.

of their capital city and dispersed among all nations. God seems to have taken up this handful of wheat and chaff and to have blown upon it in His wrath, the winds of heaven carrying it everywhither. What has been the result? They are just as distinct a people to-day as when Moses led them out of Egypt. The stream of Judaism entered the ocean of humanity, and, though stormed upon and crossed by a thousand adverse currents, it has not lost its distinct and marked peculiarities. Back in the dawn of their history, as they were entering their Promised Land, God declared that if they forsook His commandments their land should be taken from them. Go to Palestine with an open Bible, the best of guide-books, and note how these predictions have been fulfilled.

One night sixteen years ago I was entertained at the house of a Jew in the city of Hebron, where Abraham was buried, and the next morning, riding over the desolate hills where ruin seemed heaped upon ruin, I took out my Bible and read as the slow horse paced along. I had been thinking of the marvelous people who called Abraham their father, and was meditating on the course of history which, for 4,000 years, had been evolving according to Divine promise from the seed which the patriarch planted. And then I thought of his children according to the flesh, hated, ostracized, again and again driven from their land, making their homes among all nations, and then I read the exhortation and prediction which Moses made before Israel crossed the Jordan. I read the curses which were announced should Israel

REJECT THE COUNSEL OF THE LORD.

I looked around on the plagues and desolations of the land, which had once been the vineyard of Judah, and had also flowed with milk and honey, while I pondered these words: "So that the generations to come of your children, and the stranger that shall come from a far land, shall say, when they

see the plagues of that land: 'Wherefore has the Lord done this unto this land?' Then shall they say: 'Because they have forsaken the covenant of the Lord God of their fathers.'" I could but feel that I, "a stranger from a far land," was fulfilling prophecy, and illustrating what was not "a mistake of Moses," but a prediction of Him who knoweth the end from the beginning.

In the Scriptures, old and new, Israel is called "a chosen nation." "The Lord hath chosen Jacob for Himself and Israel for His peculiar treasure." In the providence of God this people were selected for a world wide mission, and this choice received supernatural and miraculous confirmations, given to Abraham, to Moses and to the prophets. Is this incredible? Through this people has come all the pure monotheism existing in the world to-day. From them has come the world's Bible; through them has been given, as we believe, the world's Savior, and out of their legacies to mankind has grown our civilization. The liberties of the English race were won by Puritan warriors with Hebrew psalms breaking from their lips. The faith of the Jews, expressed in their Bible, expressed by the majority of the Hebrews to-day and written out in letters of fire upon their history, is this—that they are a divinely-appointed people, through whom has come the knowledge of the true God. "The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."

THE HUMBLEST JEW

to-day may exclaim: "My fathers braved the power which built the Pyramids. Ages before Lycurgus and Solon gave their laws they received from Moses a legislation so wise and merciful that it enters to-day as an influence over the most civilized peoples. The old Hebrew commonwealth enjoyed a true liberty and equality three thousand years before Voltaire and Jefferson. My fathers built a city, which, though seventeen times destroyed, is still the sacred city of the world. When matched against the kingly scepters of Rome and Athens, of Memphis and Babylon, of Antioch and Alexandria, of Mecca and Delhi, and the capitals by the Bosphorus and the Danube, the Seine and the Thames, the broken rod of Jerusalem swallows them all."

Why is it that the Jew possesses his unconquered faith in his divine mission? Or, if that faith has in any measure been dimmed by the rationalism of to-day, what has given his race this unequalled persistence, this invincible tenacity, this sublime self-confidence? Moral causes must explain it; they have been persistently triumphant over physical causes. Even Dr. Draper cannot account

for Israel on the theories of Buckle. But what infused into the Hebrew mind these convictions and shaped this peculiar character? Is there any explanation which really explains except that which is written out in the Hebrew Scriptures, in the divine call of Abraham, in the deliverance from Egypt, in the theophanies of Mount Sinai, in the miraculous guidance and supernatural revelations which make the spirit and substance of their recorded history?

THE JEWS, IN MANY AGES,

have been haughty, exclusive, unconciliatory, and there are adequate reasons for this spirit. Doubtless they are the true aristocrats of our earth to-day, the royal family, whose lineage runs back not a few hundred, but nearly four thousand years, to that friend of God who is the revered father of three religions. Though Israel was not chosen on account of his righteousness, and though no other nation was ever so sternly rebuked for its corruptions, it may be truly said, that the Hebrew genius is primarily the genius of religion. The Israelite Nation has not the multitudinousness of the Chinese, nor the æsthetic force and fecundity of the Greek, nor the military pre-eminence of the Roman, nor the colonizing genius of the English; but, above all nations its mind has been exercised, at least in its earlier history, on the grandest themes.

But for the Hebrew poets our own "Paradise Lost" would not have been the glory of the English race. Milton was a "Hebrew in heart," and nightly visited the flowery brooks that washed the hallowed feet of Mount Zion. The most popular poet to-day in America, in England, in Germany, is David of Bethlehem. No temples ever reared have such an abiding interest as those of Solomon and Herod, and the Jehovah therein worshiped is the God of the conquering races of the world to-day. The deities of other nations are now only a dream, a whiff of ancient mist, gilding some far-off morning of the past. Osiris is gone, and Zeus, and Mars, and Apollo, and Odin, and Thor; but Jehovah, the God of Israel, flames like the sun, in the forehead of modern civilization.

IT WAS TO BE EXPECTED

that a nation so chosen of God should give us characters of great originality and strength. Other men seem pigmies beside the greatest of them, and even in fiction, what personages have made a deeper impression on the imagination than Eliot's Deronda and Mordecai, Shakespeare's Shylock, and Lessing's "Nathan the Wise?" Let no one think of the Jews as merely a nation of traders. When Israel was cast out of Spain a nation was driven forth perhaps more rich in scholars,

scientists, poets, and theologians than any people of that time. When the Jews were persecuted and exiled they became of necessity, to a large degree, a people devoted to trade. The property of these wanderers must be in small compass. Land they were often forbidden to hold.

The chosen nation of God has possessed qualities becoming the divinely selected people. The soldiers of Rome never met in the forests of Gaul, or amid the Batavian marshes a desperate valor like that which smote them from the walls of Jerusalem. No martyrs in the Roman arena, no persecuted Protestants in the Netherlands were ever braver or more constant than the children of Israel, in their later adversities. When the Emperor of Russia reviewing his fleet, and pleased with the surprising agility of two common sailors desired to promote them, making one a captain and the other a lieutenant on the spot, he was informed that they were Jews, but replied: "That does not signify in the least. They shall immediately embrace the Greek religion." But the sailors craved the Emperor's permission to exhibit their maneuvers further, as he had not seen all that they could do. And when this was granted, they ascended the top mast and then, embracing, threw themselves, locked in each other's arms, into the sea, and disappeared forever.

NO ONE WHO STUDIES

the marvellous resurrection of the Jew of modern time can fail to be impressed by his genius. The outcast has donned the purple. From the days of Napoleon the Jew has been springing to the chief places in the European world. The Rothschilds furnished the European nations in ten years loans amounting to four hundred and eighty two millions of dollars, and last week they prevented a destructive financial panic. A race that has given to modern statesmanship the names of Disraeli, Gambetta, and Castelar, to poetry a Heine, and to music a Mendelssohn, is not unworthy of its past, and it is no wonder that many Christians regard as a fulfillment of prophecy and as a herald of Israel's latter-day glory and restoration to the Holy Land, this wondrous uprising of Jewish influence in Europe.

With one-fourth of the railway system of Russia owned by a Jew, with the Bourse of Vienna almost wholly in Jewish hands, with six-sevenths of the Prussian bankers of the Jewish race, with Jews occupying seventy chairs in the universities of Germany, with the liberal press of the German Empire almost wholly in the hands of reformed Jews, and with more than thirteen hundred Jews among the students in the University at

Berlin, we are justified in saying that no other equal number of people in Europe to-day has an equal influence along the lines of commerce and science.

But Israel was not only chosen of God, but he was to be a separated people. The Jew is still an Asiatic, though living in all lands, an exotic wherever transplanted. This twig from the terebinth of Abraham has not been grafted into the northern oak or the southern palm. The purest blood on earth to-day courses through Israelite veins.

PERSECUTED FOR CENTURIES, driven into exile, beaten upon by a thousand adverse influences, brutally tempted to renounce his faith, he has usually remained himself. While savage contempt has never broken his pride, association with a hundred peoples, from the steppes of Asia to the American shores of the Pacific, has not corrupted his blood. Scattered, hunted and hated, he has not given up his nationality nor assimilated with other people. The features of the Jewish face to-day are the same that stand out from the sculptures on the palaces of Nineveh, and the moral features of the race of Jacob, the bargainer, and of David, the singer, have been marvellously persistent. Spectral as a cloud, he is unchanged as adamant. The Jew has outlived his Assyrian enemy, his Egyptian oppressor, his Roman tyrant, and the Greek who despised him.

A thousand years before Saxon and Celt had any history he was old on the earth. The messengers of Judas Maccabeus stood before the Roman Senate, and then Rome saw for the first time that race which she was to subdue, but which in Jesus conquered her. On Friday afternoon for centuries the Jews have gathered at the wailing place at the foot of Solomon's temple and thrust their fingers into the broken foundations, while they sang the songs of David and bemoaned the desolations of Zion. That was a mighty force, implanted in the brain of the Israelite, grafted in his heart, born into his very blood, which could last so long. No Athenians are wont to ascend the Acropolis and to sob over the shattered marbles of the Parthenon and chant there the strophes of the great tragic poets of Athens. No Egyptians in Karnac through the Hall of the Gods with worshipful hymns to Orus and Osiris. No Syrian shepherds flock to Baalbec to sob over that fractured and colossal miracle in stone which once greeted the eye of day as he glanced over the snowy crests of Mount Lebanon.

BUT, FOR CENTURIES, THE FAITHFUL and sorrowing Israelites have gathered by the ruins of their ancient sanctuary, and the songs which they there wail forth are the un-

dying expressions of the greatness, the sorrow, and faith of their race. Rome might wipe Jerusalem from the earth and plough up its sacred hills and remove its ancient name, but all this effort was vain. With no capital city, with no land they could call their own, wandering everywhere, like the blighted Jew of legendary fancy who contemned the Messiah, but still holding in his hand the Book, Israel has maintained himself. As we stand beneath the arch of Titus, in Rome, and behold the bas-relief which represents the seven-branched almond-flowered, golden candlestick, captured from the temple in Jerusalem, and which decked the triumph of the imperial spoiler, we seem to reach our hand backward through more than thirty centuries to that people who reared their tabernacle in the desert and lit its holy place with the eternal lamp of God.

Begirt in his ancient Canaan by hostile-Amorite and Moabite, Idumean and Philistine, he was not cut off. A slave in Egypt, a slave in Nineveh, a slave in Babylon, smitten by Macedonian sword and Roman spear, and Mohammedan scimeter and Christian battle-ax, and scorched by the infernal fires of persecution, he has not been exterminated, and he has not been assimilated. When even the Old Testament did not appear sufficient to protect the Jew and prevent his mingling with other peoples there was reared up a new wall, the Talmud, which became almost as sacred as the Scriptures, that marvelous rabbinical achievement in literature, which was long the principal food of wandering Israel, their manna in the wilderness of this world.

THUS HAS BEEN FULFILLED

the prediction made in the desert: "Thy people shall dwell alone and shall not be numbered among the nations." More conspicuously and persistently than any other race the Jews have set themselves against Christianity. While India is honeycombed with Christian institutions in a century, and Japan in a generation; while the pagans of Britain and Germany ages ago yielded to the cross, that symbol of the Christian faith is now, as it was when Paul wrote to the Corinthians, "a stumbling-block to the Jew."

Israel has had little reason to be in love with so-called Christian nations, and, though better days have come, though thousands of Israelites have accepted Jesus as their Messiah in our own age, though Christian scholarship is indebted to such Christian Jews as Neander and Edersheim, it must be confessed that the efforts to reach the ancient people of God have not been crowned with that marvellous success which has met the church in other lines of activity. But did not Paul say,

"The veil is on their heart?" The whole history of Israel has been written in advance, and the record of it is in the word of God. The Messiah of the Old Testament was to be rejected by the people. Jesus came to His own and His own received Him not.

And then this was to be a persecuted and an afflicted nation. They were to drink of the cup of bitterness. Prophet and apostle and the Messiah foresaw it. Our own land, how glad we are to remember it, has been even more than Holland, the holy land of the exiled and persecuted Jew. Social ostracism is, perhaps, the extent of our sin against him. That October day when the prow of Columbus touched the shores of San Salvador has been called a "blessed day" for Israel, for it began the opening up of the new world which was not to repeat the frightful barbarities of the old.

THE JEWS, IT HAS BEEN SAID, "had helped to write the books which led Columbus to his great discovery. They were represented among his sailors, and it was one among their number who first touched the soil of the new world." But out of what agonies have they come! On them were wreaked the cruelty and demonism of the baptized barbarians whom Torquemada marshalled in the dungeons of the Inquisition. Even Luther had given the dying injunction "to treat the Jews as Gypsies, to deny them the privileges of the Synagogue and to cut the tongues from the mouths of their Rabbis." The Crusaders had striven to murder every Jew that would not be baptized. The English populace had plundered and slaughtered them at the coronation of an English King. But why rehearse the awful story? The stream of modern Jewish history starts from the destruction of Jerusalem and was made lurid at the beginning by the fires of an unequalled tragedy. The Reign of Terror in Paris was mildness to the reign of terror in the doomed city. All sorrows are colorless before the sorrows of Zion. You remember the lines of our own poet upon the Jewish Cemetery at Newport.

"How came they here? What burst of Christian hate

What persecution merciless and blind,

Drove o'er the sea, that desert desolate,

These Ishmaels and Hagars of mankind?

They lived in narrow streets and lanes obscure,

Ghetto and Judenstrass, in mire and mire;

Taught in the school of patience to endure

The life of anguish and the death of fire.

All their lives long, with the unleavened bread

And bitter herb of exile and its fears,

The wasting famine of the heart they fed,

And slaked its thirst with Marah of their tears.

Matheia Maranatha! was the cry

That rang from town to town, from street to street;

At every gate the accursed Mordecai

Was mocked and jeered and spurned by Christian feet."

Israel may surely say, in words spoken many thousand years ago: "Is there any sorrow like unto my sorrow?" In the ancient book of Deuteronomy we read: "The Lord shall scatter thee among all people; from one end of the earth even unto the other; and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest. Thy life shall hang in doubt about thee; and thou shalt fear day and night, and shall have none assurance of thy life. In the morning thou shalt say 'Would God it were even,' and at even ye shall say 'Would God it were morning,' for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." It has been said that "any one who wishes to prove the authenticity of the Old Testament Scriptures, their divine origin, and their divine preservation, can take a stand on these words alone, and then follow the history of the Jews through all the centuries that have intervened since the death of Christ."

But the Israelites were not only a chosen, a separated, and a suffering nation, but they were the Messianic people, bearing in their hearts the living hope of a Coming One who should be their deliverer, and through whom, as Isaiah wrote: "The Gentiles should see thy light." The Messianic idea ran through the whole of Israel's ancient history; that history was a prophecy. The seers of God searched what or what manner of time the spirit of Christ that was in them did signify when it testified beforehand the sufferings of Christ and the glories which should follow. As in the Ober-Ammergau Passion Play, every great scene, in the last days of Christ, is preceded by a picture of some Old Testament scene, which is in harmony with its spirit and is typical of its events, so the Christian finds the Hebrew Scriptures crowded with intimations, in type and symbol, in priestly and kingly personages, and in prophetic words, of that wondrous life which has actually become the renovating life of humanity. And surely Christianity presents a marvelous problem to those who do not see in Jesus the Messiah of God.

ALL MUST ACKNOWLEDGE

that the Christian Church shows some signs of universality. Scholars believe that it has in it the elements of universal religion. It surely satisfies the human heart in its craving for forgiveness, after the knowledge of God as a loving Father, and in its quenchless

yearning after immortality. Christianity seeks to make itself universal. When it prays, "Thy Kingdom come," it asks that its King may rule all the world. It reaches after every nation; it puts the Bible into nearly all languages. But the spirit of Judaism has been the reverse of this. It is expressed by the great Moses Menagelssohn, who wrote: "Pursuant to the principles of my religion I am not to seek to convert any one who is not born according to our laws. The religion of my fathers does not wish to be extended. We are not to send broad missions." Except through Christianity Judaism is not a conquering religion.

The intellectual world can not see in Judaism the culmination of God's redeeming thought and purpose. In America alone, in the last twenty-five years, the Christian church has added more persons to the number of its communicants than there are Israelites among all nations to-day. It is certain that the church which built the modern world out of the fragments of the Roman Empire, and, alas! absorbed much of the barbarism and corruption of Roman imperialism, is rapidly purging away its baser elements, eliminating savagery and superstition, and returning to the purer and simpler forms of its oriental cradle. The Christian church expects the national conversion of the Jews to Christianity. Zachariah says: "They shall be as though I have not cast them off for I am the Lord their God." We believe that Christ is come, and "to Him shall the gathering of the peoples be."

WE BELIEVE THAT CHRISTIANITY

needs Judaism; that is, it needs the mighty reinforcement which shall come from Israel and hasten forward the consummation of all things. Did not Paul write: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Writes one who has given his life to Israel: "Consider that the Jews are in all lands; have access to all people; are familiar with all languages; are acclimatized to all countries; believe three-fourths of our Bible; are waiting for the Messiah; that the Messiah of the Old Testament can be proved to be the Messiah of the New; and that, while unconverted they are formidable enemies; when converted they are found to be powerful auxiliaries in blessing the Gentiles." If there be one trace of prejudice still remaining in Christian hearts toward children of Israel it ought to be removed by the thought that "salvation is of the Jews," and that Jesus took upon Him the seed of Abraham. One of our own poets has told of his mingled feelings on meeting the Hebrew in the

crowded show, and how evil thoughts gave way, and from thinking of Judas his mind was turned to Jesus:

And thou couldst scorn the peerless blood
That flows unmingled from the flood,
Thy scutcheon, spotted with the stain.
Of Norman thieves and pirate Danes!
The new world's founding in thy pride
Scowl on the Hebrew at thy side!
And lo, the very semblance there
The Lord of Glory deigned to wear?
So looked the other child of Shem,
The maiden's boy of Bethlehem!

The Church which once forgot all her Master's tenderness toward the house of Israel and His dying prayer; forgot Paul's wish that he himself were accursed if Israel might be saved; which made the annals of the Inquisition the chronicles of hell; which butchered and robbed the children of Jacob everywhere and drove them to seek shelter under the unspeakable Turk who was more merciful than the Christian, and which to-day in Russia has not been ashamed to visit outrage upon this fated people; the church, in our land especially, is fitted by its own temper and by its own history to meet the chosen people of God in the spirit of brotherhood.

For in America, as Israel himself has recorded, "there is not one instance of Jews being led to the stake on the charge of slaughtering Christian children for the Passover; no diverting incidents like Jews having their teeth pulled out to gratify a President, or their scrolls of the law burnt, or their synagogues despoiled, or an entire congregation being ordered to dance to death." Christianity and Judaism can here meet in the friendless spirit and with the fullest appreciation of the good which each has wrought, but which, I believe, will be vastly argumented when the two become one. The Jew in Christ conquered his stubborn and ruthless Roman conqueror, Jewish slaves built the Roman Coliseum, but a crucified Jew overturned the Roman paganism. The Aryan races received their religion from the Semite. Our thoughts of God, of salvation, of eternity, have come from the Jewish Carpenter. Under the mild yoke of the "blessed Jew"

THE CHIEF NATIONS BOW TO-DAY.

The cross on which He died breathing forgiveness to His enemies has proved mightier than Cæsar's throne. The Jew who has conquered the world is called upon in the providence of God to conquer himself. When Christianity came, then it was that Israel enlarged the place of his tent and stretched forth the curtains of his habitation breaking forth on the right hand and the left, his seed inheriting the gentiles. The world's future gathers

not around the parchment scroll of the Torah, but around the cross whereon was written those words of stumbling which are yet to be words of glory: "Jesus of Nazareth, the King of the Jews."

He before whom the Christian world bows to-day was called: "A light to enlighten the Gentiles and the glory of thy people Israel." What other glory has the chosen nation like unto this? Wrote the most famous of modern Hebrew statesmen: "He is the fairest flower and eternal pride of the Jewish race; a son of the chosen royal family, and the chosen people. Northern Europe worships the Son of the Jewish mother and gives Him a place at the right hand of the Creator; Southern Europe worships besides as Queen of Heaven, a Jewish maiden. Thus both in what he has wrought and in what he has refused, and in what he has suffered, Israel has been a witness of the truth of the word whose central light the Christian sees in Jesus the Christ. A Hebrew preacher of the Christian faith in Rome writes of his people: "We continue to be God's witnesses, witnesses by our very existence and dispersion that the Bible is the inspired Word of the living God; witnesses by our feasts and fasts of the truthfulness of the wonderful events of our national history, of our dispersion to the four corners of the earth; of prophecy fulfilled and to be fulfilled in and by us; witnesses by our very unbelief in the Lord Jesus that He is indeed and in very truth the Messiah promised to our fathers, the Prince of Israel and the Savior thereof."

"JUDIASM AND CHRISTIANITY

are yet to become one, not, I believe, through any scheme of comprehensive rationalism

which shall sink both into mere societies of ethical culture, and by surrendering the supernatural, take away from both their power as religion, but through the acceptance of the truth which is written out in the Old Testament and the New, that God has "so loved the world" as to interfere in its behalf; that He, who through miracles of creative might has bridged the chasm between the non-existent and the existent, has, by miracles of redeeming love and power, made known His will unto men, giving authority to His word and conquering grace to His Gospel; that He, who spake in times past unto the fathers by the Hebrew prophets, hath in later days spoken unto us by His Son, whom He hath appointed the heir to all things, and who shall "reign over the House of Jacob forever."

And when men ask us why we cherish this invincible faith, we point to Israel, the ever-burning bush, which has been subjected to seven-fold fires through ages, and has not yet been consumed, and to the question, why this bush has not been burned up? we give the answer which gladdens our hearts and fills us with a new sense of the Divine presence and love, and new hope that all the earth shall yet be redeemed, "Because God is in it."

When Dr. Barrows had finished speaking the Rev. Dr. Holmes pronounced the Aaronic benediction:

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

And the first day's session came to an end.

SECOND DAY.

THE SESSIONS FULL OF THE SAME INTEREST WHICH CHARACTERIZED THE FIRST.

There was no evidence of any diminution of interest in the conference on the past, present, and future of Israel at the afternoon session Tuesday. The same deeply interested and attentive audience of Jew and Christian thronged into the hall and rapidly filled every seat on the floor and in the galleries.

Few of the Christian divines who had attended the first day's meetings were absent, and Bishop Fowler's countenance and that of Dr. Edwards, of Evanston, were noted among the new comers.

Promptly at 2 o'clock Mr. Blackstone invited the audience to join in singing the hymn, beginning:

Let all the earth their voices raise,
To sing the great Jehovah's praise,
And bless His holy name:
His glory let the heathen know,
His wonders to the nations show,
His saving grace proclaim.

Dr. S. I. Curtis, professor of Hebrew in the Theological Seminary, read Psalm LIII.

The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity; there is none that doeth good.

2. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

3. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one.

4. Have the workers of iniquity no knowledge? Who eat up my people as they eat bread: they have not called upon God.

5. There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

6. Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

He followed the reading with a brief prayer, invoking God's guidance and protection. Mr. William E. Blackstone, evidently well pleased by the deep interest taken in the conference, said: "I am gratified exceedingly at the evidence this great assembly this afternoon gives

of the great interest attaching to this conference. It may be that it shall spread out of this room, beyond this city, and become among the nations a harbinger of better days, of a good time coming. I am fanatical enough to believe that Satan will not always control the world, but that God will come to inaugurate the reign of glory, love and peace.

RABBI JOSEPH STOLZ.

AN EXHAUSTIVE AND ELOQUENT TREATISE BY THE LEARNED TEACHER ON "THE POST BIBLICAL HISTORY OF ISRAEL."

At the end of his little speech of gratulation Mr. Blackstone introduced Rabbi Joseph Stolz, of Zion Congregation. He looked youthful and slender as he stood and looked out over his waiting audience, but his clear resonant voice, and the force and eloquence of his able paper soon effaced all other impressions, and breathless attention was his greatest meed of compliment. He said:

"The history of the Jews is the greatest poem of all times," said Herder. Indeed, it is the grandest of all heroic poems, for in all history and in all literature there is not the record of another such people, that without a country of its own, without a language of its own, without any external bond of union, not only existed for a thousand years, but preserved a perennial freshness through more than twenty centuries of the most severe trials and persecutions.

SEARCH FROM POLE TO POLE,

decipher the hieroglyphics on the pyramids of Egypt, unravel the old Aryan traditions, read the classics of Greece and Rome, scan the manuscripts stored in medieval monasteries, peruse the literature of every modern nation, and nowhere will you find that there is or ever has been a race of men that under equal difficulties and amid equal temptations displayed for so long a period such a loyal devotion to a cause and such an impregnable fidelity to conviction. Nebuchadnezzar of Babylon, Antiochus of Syria, Titus and Hadrian of Rome, Firuz of Persia, Edward I. of England, Philip Augustus of France, Ferdinand and Isabella of Spain, and a hundred other monarchs exhausted the resources of tyranny to shake their constancy.

Scores of popes, bishops, priests, and monks cruelly used their power and their influence to make them desert their standard. But they stood as firm as the Rock of Gibraltar, and none of the storms of time, none of the tempests of war that devastated the earth and made vast empires fall, none of the cyclones of prejudice and intolerance that swept o'er continents and mowed down whole nations—could make them move from their position, or make them abandon their time-honored traditions. It was but too true.

"The wild dove hath her nest, the fox his cave, Mankind their country. Israel but the grave."

I will not recall the incidents in detail. Dr. Goodwin, in his paper on "The Attitude of Nations and of Christian People Toward the Jews," vividly recounted the shocking barbarities that were everywhere inflicted upon those exiles that were driven from their native soil and were made to roam the wide world over, despised, derided, maligned, persecuted, hunted down, and tortured.

After the destruction of Jerusalem in 70 A. D. the Jew had no home, and even when his life was graciously spared him his condition was made so extremely wretched that death must often have been preferable to life.

Again and anon was he made the victim of slander and of spite. The classic writers of Rome speak of his religion as a "barbara superstitio" (*Cicero pro Flacco c 28*), and arouse the scorn of the people against that "despectissima pars servientium" and "taeterrima gens" (*Tacit Hist. V. 8*), whose doctrines and worship they totally misconceive and misrepresent. (*cf. Tacit Hist. V. 2-8; Plutarch Sympos. iv., 5; Juvenal Sat. vi. xiv.; Pliny Hist. Nat. xliii., 4, 46.*)

Generation after generation re-echoed the charge that the Jews had crucified Jesus, although long before that event their courts had been deprived of all jurisdiction in cases of life and death, and the New Testament affirms in the most unequivocal language that it was a Roman execution for political treason, and not for religious causes. (Mark xv. 16, and Matthew xxvii, 27.)

The Jews were accused of poisoning the wells. The "Black Death" that devastated the Continent of Europe in the fourteenth century was laid at their door. So often were they charged with killing Christian children and using the blood in celebrating their Pass-over festival that no one doubted the substantial truth of this monstrous falsehood, and in this very century, yea, in the past decade, the foul charge was again resurrected, and, as in the darkest ages "the easter-tide that was to announce the triumph of a religion of love, became to the Jews a season

of terror and of mortal agony, and the Eastern dawn was often reddened with the flames that rose from Jewish homes."

ON EVERY SIDE THE JEW

was made to feel that he had no right to exist, but lived on sufferance merely. The very first Christian emperors, Constantine and Constantinus, robbed them of their rights as Roman citizens, and council after council reenacted their decrees prohibiting Jews, upon the penalty of death and the confiscation of property, from intermarrying with Christians or making proselytes of them. (*v. Graetz, Geschichte der Juden iv., c. 19.*)

The Jew was not exclusive—he was excluded. His presence was hated, and he had no rights of person, property, or honor that others were bound to respect. He was the "servus camerae," the servant of the imperial chamber, the property of the Emperor, who might buy him, sell him, or otherwise dispose of him at his pleasure.

He was debarred from all society. He was not allowed to own ground or till it. The guilds shut him out from the various trades. The schools and universities were closed against him. Medicine was the only profession he could follow, and though Jewish physicians were generally in great demand in the very Vatican and at the court of the King, the fiendish report was circulated that they sought the death of their Christian patients. Foreign trade was denied him, and uncertain whether the morrow might not find him an exile from home, there was absolutely nothing left for him to do but to become a peddler or a money-lender, though the laws of Moses discountenanced the lending of money at interest, and the authorities of the Talmud severely condemned the practice of usury, though the Israelites of Palestine were nought but tillers of the soil and one of the rabbis of old said that "He who teacheth not his son a trade traineth him to become a robber."—Kid. xxix.

AND YET DESPITE ALL THIS PERSECUTION all this hatred, all this humiliation, all this slander, all this exclusion, all these hostile laws, all these thousand and one attempts to force them to give up their religion, they remained ever true and loyal to their convictions. That is the miracle of all miracles. When Greece lost her independence, the Greeks ceased to exist as a nation. When Babylon, Assyria, Tyre, lost their independence the Babylonians, Assyrians, Tyrians, gave up their individuality, but when Palestine was captured and Jerusalem was in ruins and the temple lay in ashes—the national consciousness of the Jews received but a passing shock and though scattered far and

wide in every country and clime they stubbornly persisted in being conscious witnesses not to their rejection by God, as Christians would have it, but to the immortality and to the final triumph of the truths whose standard-bearers they were. In spite of the dreadful threats that always hung over their heads like Damocles' sword they stubbornly repudiated heathenism and stoutly maintained that trinitarianism was but an abomination of the mind.

In all their affliction they were ever conscious that they were the Mesianic people destined to suffer in order to bring about the eternal happiness of the human race. And during all their wanderings they conceived themselves chosen, not for their own sake, but for the world's sake, to spread among all men a knowledge of the true God, until in the millennial age all nations will gather round the holy mount and declare that out of Zion came forth the true doctrine and out of Jerusalem the word of the Eternal.

THIS IS THE KEY

to the post-biblical history of the Jews. It is not a history of war and of conquest. It is not a history of the establishment of an empire or the succession of dynasties. Nor are its pages filled with accounts of rebellions and revolutions. Nor is it concerned with the destinies of political parties. Barring the two centuries from the rise of the Asmoneans to the fall of Jerusalem, it is purely and simply a history of the religious unfolding of a people in various centuries and in different parts of the world; it is an account of the fostering of religious knowledge and religious institutions that were dearer to them than a fatherland, dearer than national pride, dearer than military prowess, dearer than political fame. They are the "People of the Book" and not the "People of the Sword," and in their pantheon of great men we have, therefore, not to look for kings and generals and statesmen and inventors, we have to look for teachers and for writers.

Their institutions are not national banks, postoffices, and standing armies; they are schools and synagogues. And their monuments are books and not bridges, castles, or monoliths.

Bearing this well in mind, let me recall to you that the keynote of the last twenty-four centuries of Jewish history was sounded by Ezra, the scribe, and his immediate successors, the Sopherim (scribes), who acted upon the theory that the revelation of God to man is fully embodied in the Old Testament, particularly the books of the Pentateuch, the Thora, and who gave birth to the idea that the unravelling, the expounding, and the de-

veloping and teaching of this law was the highest virtue. To fathom the meaning of the law became the highest obligation of the pious, and ignorance was not only branded as a disgrace, but as a sign of deficient piety.

SCHOOLS WERE ORGANIZED

in every town and country district, and they were located in the Synagogue to impress the truth that study and research is a means of worshipping God. About the year 60, A. D., education was made compulsory for all children above the age of 6, the first instance of this in history, and it was forbidden a Jew to reside in cities where no provision had been made for the instruction of youth. The teachers, called rabbis — "masters," — were men distinguished for their knowledge and the blamelessness of their character. For their services they received no remuneration, because "the law should not be made a spade to dig with," and they supported themselves by following trades, having been shoemakers, tanners (*Jose b. Chalafta*), needle-makers (*Joshua b. Chananye*), coopers (*Jehudab Rat*), etc. They did not, like the Catholic priest or the Protestant pastor, take upon themselves the saving of souls, they simply instructed and regulated the practice of religion.

They formed no general synods or councils that formulated creeds for the people. They formed no graded hierarchy that culminated in one head who regulated the thinking and acting of the masses. They simply banded themselves into schools for untrammelled debate and deliberation. They made their own rules of Scriptural interpretation. There was perfect freedom of thought and discussion, and without apparently leaving the domain of the Pentateuch they actually developed many new laws, customs, ceremonies, and institutions.

This was one of the points upon which Sadduces and Pharisees, which were originally political parties, were of divided opinion. The Sadduces were the conservatives that opposed any innovation that was not clearly based upon Scriptural language. The Pharisees were the party of progress that favored all such new laws and institutions as were demanded by the changed conditions and the new exigencies of the age.

THE SADDUCEES WHO WERE

principally the families of the priests and rulers were the aristocrats, and the Pharisees, whose ranks were recruited from the masses, were the democrats. These protested against the exclusive privileges of the priesthood and maintained that the whole people was a priestly people. Prayer in the Synagogue they made as sacred as sacrifice in the Temple. Laws of Levitical cleanliness that were in-

tended only for the priests they applied to the whole people, and ceremonies that were intended only for the Temple they modified for the household, so that every house might become a Temple, every table an altar, every man a priest, every land a holy land. It is true they instituted many minute observances, but they did it in order to accomplish what Luther attempted many centuries later, to break up the priestly hierarchy. Theirs was a grand struggle, the struggle against class distinction, the struggle against priestly assumption, the struggle against a cold formal ceremonialism. To the Pharisean party belonged the choicest spirits of the people, the kernel of the nation, such men as Hillel, and they were by no means "the hypocrites," "the serpents," "the generation of vipers that can not escape the damnation of hell," "the men upon whose heads have fallen the sins for all the innocent blood since the time of Cain," that the twenty-third chapter of Matthew would have them be.

Of course hypocrites, deceivers, formalists, and pious frauds lived then; do they not still exist in every community? Do we not read every week of Sunday-school teachers and preachers that get some of the highest offices in the land by means of bribery, that repudiate their debts, that abscond as cashiers to Canada, that slander, defame, and lie, that commit adultery, suicide, and murder? Undoubtedly there existed Pharisees that were hypocrites, and especially those that allied themselves with the ignorant, insincere, avaricious, cringing priests of the Temple, appointed by the Roman procurators.

AGAINST THEM JESUS HANGUED.

Against them the Talmud, too, utters most bitter denunciations. But they were the few and not the whole nine-tenths of the nation, that the New Testament might lead us to infer. Why, Jesus himself was naught but a Pharisee. Like the Pharisees, he believed only in the one God, and prayed only to the "Abinu Shebashomayim," "our Father which art in heaven," having known nothing of a trinity, speaking of himself always as the Son of Man, and never as the Son of God, in the Paulinian sense of that phrase. When he said that the two highest commandments were to love God and to love man, he used almost the very words of the Pharisees. Hillel, who lived more than a generation before Jesus, said to the heathen, asking him to give the whole law while he was standing on one foot: "What is hateful to thee thou shalt not do to thy neighbor; that is the whole law, and all else is commentary."

And Rabbi Akiba said that "love thy neigh-

bor as thyself" is the principle law of the Thora. Like the Pharisees, who taught: "Count thyself among the oppressed and not the oppressors, listen to abuse and answer it not, do everything out of love to God, and be pleased with your pains," Jesus taught humility and submission. In almost the exact words of the Pharisees he taught special providence and that resurrection of the dead is taught in the law. Like them he believed in future reward and punishment, in revelation, in the divinity of the law and the prophets, and in the superiority of the humanitarian over the ritual laws. Like the disciples of Hillel he ate with unclean sinners, and, like the Pharisees who said: "Preferable to all sacrifices is righteousness and charity," he looked upon the sacrificial culte as unnecessary. But nevertheless, he and all of his disciples, Paul included, kept the Saturday Sabbath and not Sunday. He observed Passover and the fast-days, and he wore fringes on his garments. Although, like the Essenes, he lauded poverty and favored communism, he abandoned John the Baptist's asceticism, and lived, loved, ate, and drank like other men.

HE SPOKE THE PEOPLE'S LANGUAGE, New Hebrew, and in precisely the style of the Midrash, he illustrated his sayings by parallels, and verified his statements by quotations from the Old Testament. Students of Hebrew literature have found in the Bible, Apocrypha and Rabbinical literature parallel passages for every important dictum of Jesus, from the universal fatherhood of God and the brotherhood of man down to the simplest admonition. I will quote but a few of the Pharisean sayings of the Talmud that at once suggest their parallels in the New Testament.

"Alms giving will be rewarded only with regard to the kindness of feeling with which it is practiced."

"Whenever ye pray, follow the example of pious Hannah, of whom it is said, she spake in her heart only; her lips moved, but her voice was not heard."

"Neither sackcloth nor fasting, only repentance and good deeds are acceptable before God."

"Judge every man from a favorable point of view."

"Be meek toward every man."

"He who forgives his friend the injuries done by him will receive forgiveness for his trespasses at the hand of God."

"It is God-pleasing to love and help an enemy."

"The world was from the very beginning

created only for the sake of benevolence, as it is said, I desire mercy and not sacrifice."

"The world stands upon three things—the law, divine service, and benevolence."

"Be servants that serve their master without the thought of reward, and let the fear of God be upon you."

"Let thy house be wide open to receive the poor."

"Upon three things doth the world stand—upon truth, upon justice, and upon peace."

"SPEAK LITTLE AND DO MUCH."

"Whenever your lives are in danger you are relieved from the performance of ceremonies."

"The Sabbath was given for you, and not you for the Sabbath."

"Love peace, pursue peace, love your fellow men and bring them near to the law."

"The pious of all nations of the world will inherit eternal bliss."

Sayings like these, which might be enumerated by the hour, certainly indicate that the Pharisean system was by no means mere ceremonialism.

With the fall of Jerusalem the Sadducees went under. As a class or sect no trace is left of them after the destruction of the Temple. The Essenees also went under in the catastrophe or were amalgamated with the Pharisees, who alone survived that shock, and appreciated and were prepared for the emergency. To a disciple who burst out in tears when he heard the sad news of the destruction of the Temple and said "Alas! destroyed is the place where Israel's sins were forgiven," Rabbi Joshua ben Chananyah replied: "Grieve not, my son, we have another means of atonement that is of equal importance, charity and benevolence."

Rabbi Meir grasped the true import of that sad event, when he said: "The Temple was destroyed and Israel was dispersed among the nations, not as a punishment, but in order to make converts for the religions and the laws of God." And Rabbi Jochanan ben Saccal at once went to work and gathered the scattered members of the Sanhedrim and organized them into a new school at Jamnia, making that city the new Jerusalem. The priesthood was disbanded. The sacrificial fires were extinguished. Judea was captured, but the Judean mind was free and active and at once adapted itself to the new conditions.

UNDER THE GREATEST DIFFICULTIES, and despite the rigorous enforcement of Hadrian's decree, that whoever studies the law shall be put to death, a decree that made martyrs of ten of the greatest scholars of Israel, the school was perpetuated. For many centuries the deliberations were preserved by

tradition, but when on account of recurring persecutions it was feared that they would be doomed to oblivion, they were collected and written down in the Mishna, Tosephta, Mechilta, Safrá, Sifri, and eventually in the Midrashim and the two Talmuds of Jerusalem and Babylon, the principal one of these being that vast work of 3,000 printed folio pages, styled "Talmud Babli," the work in which are treasured up the doctrines, decisions, maxims, teachings, opinions, beliefs, superstitions of the people and the more than 500 rabbis that lived between 500 B. C. and 500 A. D.

In the short space of time allotted me I can not even attempt to give you the barest idea of that unique literary work. I will but quote the words of Professor Delitzsch:

"Suppose you have about 10,000 legal definitions all relating to Jewish life, and classified under different heads, and add to these 10,000 definitions about 500 doctors and lawyers belonging mostly to Palestine or Babylonia, who make these definitions, one after the other, the subject of examination and debate, and who, with hair-splitting acuteness exhaust not only every possible sense the words will bear, but every possible practical occurrence arising out of them. Suppose that these fine-spun threads of these legal disquisitions frequently lose themselves in digressions, and that, when one has waded through a long tract of this sandy desert, one lights, here and there, on some green oasis consisting of stories and sayings of universal interest. This done, you will have some tolerable idea of this enormous and, in its way, unique code of laws, in comparison with which, in point of comprehensiveness, the law books of all other nations are but lilliputian; and, when compared with the hum of its kaleidoscopic Babel, they resemble, indeed, calm and studious retreat." (*"Juedisches Handwerkerleben zur Zeit Jesu."*)

But whatever the defects of this book may be, the one good influence it had, it kept alive the intellectual activity of the people, even in the darkest period of the middle age and in the seasons of the most dismal oppression. It was a fountain of thought, the mother of thousands of books in which the Rabbis discussed with hair-splitting sagacity every phase of jurisprudence with the exception of international law. It whetted the intellectual powers. It made keen the mind. It furnished food for reflection. It stimulated thought. It awakened a love for learning. It made a literary people—and while the nations of Europe were steeped in ignorance and superstition the Jew zealously devoted himself to intellectual pursuits, to medicine, mathematics, astronomy, physics, philosophy and dialectics.

He knew no conflict between religion and science. For his investigations he condemned no one to prison or to the stake. As did the



Christian monks of Alexandria, the Jew would never have ventured to order whole libraries to be burned. Truth, he said, was the seal of God, and whoever had truth to offer from him he was ready to receive it. Oftentimes does the Talmud mention the names of the heathens at whose feet the Rabbi sat for the purpose of gaining secular knowledge, and it is well known with what zeal the Jews rivaled the Moors in resurrecting Aristotle, Hippocrates, Ptolemy, Euclid, and Galen from their graves. The Emperor Justinian had driven the last remnants of Greek philosophy and science out of Europe. Secular knowledge was spurned. Philosophical research was prohibited. Physical science was held in avowed contempt. Valuable manuscripts were destroyed by the hundreds and thousands. In Germany, France and Northern Spain scarcely one priest out of a thousand could write his name.

IN ENGLAND, KING ALFRED

informs us that he cannot recollect a single priest south of the Thames who could translate the ordinary Latin prayer—everywhere stupendous ignorance. The masses were intensely ignorant. The nobility despised book-learning as disgraceful to the sword. Kings repudiated it as unworthy of the crown, Philippe le Bel, King of France, having to sign his name with the sign of a cross as late as the thirteenth century. The grossest superstitions prevailed. Crucifixes shed tears of blood. Images performed miracles. Witches and demons appeared on every cross-road. Then, says Lecky in his "Rationalism in Europe" (vol. II, p. 271), "While those around them were grovelling in the darkness of besotted ignorance; while juggling miracles and lying relics were the themes on which almost all Europe was expatiating; while the intellect of Christendom, enthralled by countless superstitions, had sunk into a deadly torpor in which all love of inquiry and all search for truth was abandoned, the Jews were still pursuing the path of knowledge, amassing learning and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skillful physicians, the ablest financiers, and among the most profound philosophers, while they were only second to the Moors in the cultivation of natural science."

Yes, the Jews were the mediators of knowledge to the world. Whithersoever they went they carried with them their Bible. They took it to Alexandria, where Philo says a million Jews resided, and there they wedded Greek philosophy and Semitic lore, from which union sprang every philosophical and

religious system that has risen ever since. They took it to Rome and Asia Minor, where already before Cæsar's time the Jewish population was so large that it was dangerous for a governor to offend the Jews in his province (Wellhausen, page 543, note), and from the New Testament we learn how the apostles attached themselves there to those heathens that from contact with the Jews had gained an intimate acquaintance

WITH THE OLD TESTAMENT.

They took it to Arabia, where a whole tribe was converted to Judaism, where they had become the teachers of Mohammed, and where they had furnished to the Bedouin caravans the soil in which the Koran's seed sprouted. They took it with them to Spain, where it added luster to the high civilization of the Moors. They took it with them to Italy, and there effecting a revival of the Biblical studies that since the days of Jerome had been almost entirely neglected in the church for scholastic theology, it is a well-known historical fact that they inspired the thought and the activity of Reuchlin and the other humanists who were the precursors of the great protestant reformation of Germany.

But also in the world of science the Jews were mediators. The philosophy and science of Greece and Rome they translated from Syrian into Arabic; from Arabic into Hebrew, and finally from Hebrew into Latin for the benefit of Christian scholars. They were the chief interpreters to Western Europe of Arabian learning. They were the best physicians, and king and pope employed them. They invented scientific instruments. They drew astronomical and geographical maps for the later use of Columbus and Kepler. They promoted the study of mathematics. They taught in the colleges of Cordova, Toledo, Seville, Grenada, Paris, and Oxford. Thomas Aquinas borrowed much from Maimonides, and Dr. Munk made the happy discovery that the renowned philosophical treatise, "Fons Vitæ," so frequently discussed in medieval literature, and for a long time attributed to a Moslem, was simply a translation of the M'Kor Hayim of the gifted Solomon Ibn Gabitol.

For some centuries the Jews stood as the literary mediators between the Moslem and the Christian. Without the Jews the benefit of Mohammedan culture would never have come within the reach of Christians, and the wildest imagination can not dream the thousandth part of

WHAT THAT IMPLIES.

I dare not weary you still longer by further pursuing this subject that is as vast as the empires over which the Jew is scattered, and I must come to an abrupt stop.

The wandering Jew is not yet dead, yea, he is more alive to-day than he ever was. In the year 70, the Roman Emperor had the words "Judaea Capta" impressed upon his coins, and when he saw those captive Jews pass before him in the triumphal march, little did he dream that they would long outlive his colossal empire, little did he think that 1800 years later they would still produce the Mendelssohns to write for tolerance, the Heines and Bornes to sound the trumpet of liberty, the LaSalles and Marxes to promote socialism, the Halevys and Meyerbeers to compose their charming strains of melody, the Munkacsys and Israels to paint on canvas their exalted fancies, and the Laskers and Cremieuxs to make their voices ring in Parliamentary halls. Judea may be captured, but not the Judean mind.

Well nigh two thousand years hath Israel
Suffered the scorn of man for love of God;
Endured the outlaw's ban, the yoke, the rod,
With perfect patience. Empires rose and fell,
Around him. Nebo was adored and Bel;
Edom was drunk with victory, and trod
On his high places while the sacred sod
Was desecrated by the infidel.
His faith proved steadfast, without breach or
flaw.

But now the last renouncement is required.
His truth prevails, his God is God, his Law
Is found the wisdom most to be desired.

Rabbi Stolz's effort was heartily applauded.
Then the audience joined in singing the hymn:

Walk in the light, so shalt thou know
That fellowship of love,
His spirit only can bestow
Who reigns in light above.

Walk in the light, and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In Whom no darkness is.

Walk in the light, and thou shalt own
Thy darkness passed away,
Because that light has on thee shone
In which is perfect day.

THE REV. J. M. CALDWELL, D. D.
"JERUSALEM AND PALESTINE AS THEY ARE TO-
DAY AND THE RESTORATION OF ISRAEL" THE
SUBJECT OF HIS DISCOURSE.

Mr. Caldwell being briefly introduced by Mr. Blackstone, spoke on his interesting subject as follows: A large map of Palestine and plans of ancient and modern Jerusalem displayed on the platform permitted the audience to follow him in his wanderings in the Holy Land.

Among the requests that reached me while I was tarrying in Jerusalem last spring was this: That I should tell upon my return what was the strongest evidence of the inspiration of the Bible to be observed now. Another was that I should tell what impressed me

most powerfully. In response to both these requests I should unhesitatingly answer, the numerous evidences of the fulfillment of prophecy. These impress me most powerfully and also demonstrate the inspiration of the Holy Scriptures. Not only the prophecies that have been fulfilled, but those now being fulfilled, may be observed on every hand in Jerusalem and Palestine.

When I went abroad it was not with the hope of seeing more proof of the supernatural in the Word of God, but rather that I might better unfold and illustrate the truth I already saw. Both results, however, have, I trust, been secured.

MY LOGIC IS THIS:

Only God knows the future so as to describe it clearly and accurately. If, therefore, any man or book has minutely described any incidents and conditions centuries before they existed, and as no human wisdom or experience could have suggested, then that man or author must have been inspired. Because Jerusalem and Palestine, as they are to-day, were specifically described many centuries ago in the Bible, I am happy to tell you of what appears to the tourist now.

1. The prophets Jeremiah (xxvi. 18) and Micah (iii. 12), both make use of the expression, "Zion shall be plowed like a field." Mount Zion was the original site of the city, but later the city extended north and occupied Mountains Bazetha, Akra, and Moriah. But in the time the prophets wrote those words, it is believed that the walls enclosed all of Mt. Zion, and that here were the finest residences and business houses of the city. Now about three-fifths of Zion are outside the walls, which enclose but 210 acres in all. The city is very compactly built except on Zion, but the southern part of Mt. Zion within the walls between the Dung gate on the southeast and David's gate on the southwest, is not built upon, and has been cultivated as a garden as has all Mount Zion outside the walls except that used as a cemetery. More than half of Mount Zion is to-day "ploughed as a field." When the prophets wrote these words this was apparently as improbable as that the business center of Chicago shall be ploughed during the next century.

2. Another prophetic expression found in Psalms lxxix, 1, is "Jerusalem shall become heaps." To one who carefully observes the mode of constructing houses there it will not at once appear that this expression would best indicate the condition of this city after the destruction which history tells us has come once and again to Jerusalem. Where still remain the former ruins this describes their

character. The houses have their two outer walls of stone, one facing without, and the other instead of plastering facing within. The floor is the earth cemented or paved. The ceiling is arched, and then the space above filled in so as to make a level space for the floor of the rooms of the second story. The ceiling is again arched, and filled in and cemented or rolled hard to make a roof. Hence fire will not consume such houses, and when destroyed they become heaps. To-day a part of Jerusalem is in heaps, and after the destruction by Titus, that expression indicated undoubtedly

THE CONDITION OF THE CITY.

3. "We are become a reproach to our neighbors, a scorn and derision to them that are round about us," says the Psalmist in the sad, prophetic Seventy-ninth Psalm, and this is in perfect harmony with the prophetic utterances of Moses and Jeremiah. For instance, "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." (Deut. xxviii, 37.) That the Israelites have been strangers led among all nations and in all lands, is too well known to need assertion. In every nation they are found, preserving their nationality and characteristics among all people. None have been subjected to so much and such ill deserved scorn.

Notwithstanding the fact that they can boast of a pride of ancestry known to no other people, tracing their lineage back without interruption 4,000 years, that their national history is the most interesting of that of any people; that not only in the past had they the most eminent soldiers, statesmen, and prophets, but in modern times, in spite of the greatest obstacles have they given scholars, statesmen, philanthropists, and the ablest financiers the world has ever known. Notwithstanding all these facts, they have been subjected to the severest persecutions, and have been a proverb and by-word among all nations. Hardly ever found in riots, poor-houses, or prisons; law-abiding, orderly, industrious, and loyal; yet they are suspected, slandered and abused by those in every respect their inferior. One of the darkest pages in the history of Christendom has recorded the un-Christian treatment accorded Jews by nominal Christians.

THE VERY YEAR AMERICA

was discovered, the sovereigns, through whose liberality Columbus was able to execute his purpose, instituted the most terrible system of persecution against the people who contributed most to the pecuniary prosperity of Spain. But in

Jerusalem to-day is one pained by the constant evidence that this people are unjustly a reproach to their neighbors. Our dragoman, a well-educated man, a native of Bethlehem, but trained first in Bishop Gabet's school and later in London, passing up David street one day reached up and pulled the curl worn by a Poland Jew. When I reproved him he said: "I always do that when I see a Jew alone. They don't dare resent it." No amount of talk could convince him that he had done a mean, cowardly thing.

Another said: "We all hate the Jews, and would keep them out of the country if we could." So fully do the Jews of Jerusalem realize that the prophecy is being fulfilled in this respect, and so keenly do they feel the fact, that every Friday afternoon scores of them gather under the shadow of a part of what they believe to be an old temple wall and read the seventy-ninth and one hundred and seventh Psalms, and weep and wail aloud over the lamentable condition of their land and people. Old and young, men and women, and even little children came, called by some strange impulse, and wept and wailed as they read these psalms. In vain did we try to show any sympathy even to their young boys. So generally had they been abused by nominal Christians that they

MISUNDERSTOOD OUR KINDNESS.

4. But nothing impressed me more than the return of the Jews to the land of their fathers. This was clearly and repeatedly prophesied. Jeremiah says (xvi, 15): "I will bring them again into the land that I gave unto their fathers." Again (xxiii, 3): "They shall dwell in their own land;" and again (xxx, 3): "I will cause them to return unto the land that I gave unto their fathers, and they shall possess it." Once more allow me to quote from Jeremiah (xxxii, 37-44): "Behold I will gather them out of all the countries," etc. That they are in every country is well known. But from these countries they are being gathered, and are buying the fields round about Jerusalem and Palestine, precisely as the prophets have declared. According to "Baedeker's Guide Book of Syria and Palestine," published in 1875, the population of Jerusalem was estimated at 23,000, of whom 5,000 were Jews. Now it is believed that there are 50,000 people in Jerusalem, of whom 30,000 are Jews. Against 10,000 Jews in the Holy Land, fifteen years ago, it is now estimated there are at least 50,000, and some put the figure much higher. They have so bidden for fields as that prices have multiplied many fold during the last decade.

They have an agricultural college at Joppa. A large school designed to give instruction in nearly all arts and trades, is directly opposite the Jerusalem Hotel, where we were entertained. They have colonies at Joppa, Jerusalem, Bethlehem, near Ramah, between Bethlehem and Hebron, near Nablous, the ancient Schechem, at Tiberias, and I know not where else. The Polish and Russian Jews have settled, many of them in and about Jerusalem, and the city of Tiberias, German Jews at Joppa and near the Hebron road. The single long curl, worn at the front of each ear, and the large fur cap of the Polish and Russian Jews, were continually met all through the land.

BUT THE MOST REMARKABLE FACT in this regard that came to our knowledge concerned a very large settlement of Jews who call themselves Gadites, and have built many substantial houses on each side of the Joppa road, and south and north of the same on each side for a mile out from the Joppa gate, at Jerusalem. Some of them can speak English, and we were introduced to two such. Our informant was the Rev. Herbert Drake, a most intelligent and conscientious man, who was a member of the American colony. He says that about nine years ago they were informed that a large number of Jews had come to Jerusalem, in very destitute circumstances, from Arabia. Calling upon them and learning of their extreme destitution, the American colony gave the company a dinner of soup every day during the winter. As the result of this kindness they became communicative to their friends, and gave this account of their coming:

In a synagogue one day, as they were at worship, they all heard a voice, as the voice of God, that bade them go to the land of their fathers. It was repeated once and again, subsequently. As the result some hundreds of them determined to go. But ignorant of the way, and deceived by the steamboat agent, they went in the wrong direction and arrived at India. Thence by the Suez Canal they returned and came to Port Said, in Egypt, and thence to Joppa and Jerusalem. Hence their means were entirely exhausted. But with the industry and sagacity that has ever characterized this people, they have not only lived, but built good houses, and are living in much comparative comfort. Others have followed, until now it is estimated that there are 8,000 of these Jews from Arabia settled

IN AND ABOUT JERUSALEM.

5. The place where the Jews shall settle in the Holy Land and about Jerusalem is clearly pointed out and described by Jeremiah

and Zechariah, one twenty-five, and the other twenty-four centuries ago; and also the direction in which Jerusalem should grow. The colonies have settled north, south and west of the city, but the city has extended outside the walls more than a mile west; and the extension covers a square mile, as thickly settled as the average American cities of the same size, away from the business center. The bounds of this extension are clearly indicated in the prophecy of Jeremiah xxxi., 38-40, and of Zechariah xiv., 10. The location of the tower of Hananeel, the gate of the corner, the valley of dead bodies, the wine press, the ash heap, and the valley of the brook Kidron may be all determined without difficulty to-day, and mark clearly the bounds of the extension of the city. So much interested was I in this that I walked all about and over this ground, as indicated by these prophecies, several times in company with two of the American colony, who had been there several years.

That Zion should be plowed as a field, and within and under the shadow of the walls be unoccupied, while the city is extending on so far in another direction, seems to me unaccountable, but both have been prophesied twenty-five centuries. The bounds are so defined by the prophet as that there can be no doubt as to the ground they described. The tourist there sees these prophecies being fulfilled.

6. Jeremiah prophesied (Jer. viii., 1-2) that the bones of the kings and princes, and priests and prophets, and inhabitants of Jerusalem shall be brought out of the graves and spread before the sun and moon, as dung upon the face of the earth. The tombs about Jerusalem are almost innumerable, cut out of the solid rock, with many chambers and niches, so that a single tomb could give room for scores of bodies.

Some of these tombs were prepared with great expense and labor, but they are despoiled now, and some of them are used as stables and houses for the living, while the bones have been scattered upon the ground. My friend was walking across a field, recently bought by a Jew, who was industriously setting out vines and trees, and gathering out the stones.

AS HE PASSED

he found this thrifty Jew scattering human bones about these vines. He had taken the bones from a tomb upon his land, which he had found and opened. Seeing this, Mr. Drake opened his Bible and read to him the first part of the eighth chapter of Jeremiah, and he was so impressed that he turned pale, trembled and became faint as he realized

that his deeds had been predicted long ago by God's prophet.

7. That the land should have rest and become a desolation, and should not be cultivated nor yield fruit for many years, is clearly and repeatedly prophesied. Moses (Leviticus xxvi., 30-46) and Jeremiah (xxv., 11-18) both clearly describe the land as it has been for many centuries and as much of it is at the present time. The picture Moses drew thirty-five centuries ago could be inserted in a book of travels now and describe accurately what the traveler sees. The details and particulars are as Moses saw them and described so minutely. All history, both sacred and profane, indicate that this has been a land of marvelous fertility, literally flowing with milk and wines. Its plains and valleys were exceedingly fertile. Its hills afforded abundant pasturage and were used for vines and fruit trees, as indicated by the remains of terraces seen on the sides of the hills and mountains.

THE PLAINS OF THE JORDAN,

Esdirelon, Dotham, Sharon and Gennesaret, are marvelously rich and productive, or would be under favorable conditions. The variety of climate is so great from the difference in elevation that the fruits of all zones may be secured within a few miles. The flora indicate a variety and abundance, seen no where else. But in spite of all these advantages the land has rest and is in desolation. Many reasons have been contributed to this result. Bedouins are the dog in the manger, who will not cultivate the soil nor let others. If they do, unless the grain and fruits are buried they are liable to be stolen, and the flocks to be driven away. The lack of a government that secures protection is one occasion for rest. Again, the people have no method of cultivation adapted to securing the wealth of the soil. Their plows never turn over, but only stir the surface of the soil.

The soil is not enriched, hence the surface becomes exhausted. But first and last, the latter rains, or the spring rains, have failed them for centuries. Hence the land has rest and is a desolation as Moses and the prophets declared. From Jerusalem to Jericho is twenty-five miles and there is not a house for twenty-three consecutive miles of the way, and all is desolation. Yet the hillsides show they were once terraced and cultivated, and there are indications of former homes where now is a wilderness of rocks. This is the condition of a land that the Bible and Josephus alike describe as flowing with milk and honey, and that Rome counted her richest province. Jeremiah iii., 3, declares that there shall be no latter rains for a season; referring to the spring rains so essential to a crop, and (Jer.

xiv., 1-4) describes the mourning and desolation of the people on this account. And again he calls upon the people (Jer. v., 24-25) to serve God who giveth the early and latter rains. Surely these prophecies

ARE BEING FULFILLED.

8. But God promised the early and latter rains upon the conditions of their repentance and obedience. Deuteronomy (xi., 13, 15) and Joel (ii., 22, 27), Hosea (vi., 3) and Zechariah (x., 1) all predict the returns of the latter rain and great prosperity, and to every one grass of the field. Now mark how these prophecies are being fulfilled in this land where there were droughts in the time of Abraham, Naomi, and Jacob, and where there has been a drought and famine for centuries.

In 1875 Dr. H. B. Ridgeway spent three months in the Holy Land, and used his rubber coat but twice between the middle of March and June. Our company was there thirty-five days, and it rained more or less upon eight of them. We were detained in Jerusalem from Monday, our advertised time of leaving, until Friday, and during three of those four days it rained almost incessantly. Rollo Floyd, who has been twenty-seven years in the country, and probably knows it better than any living American, says: "I never used to carry a rubber coat, but now I never go without." During the last year it rained every month. Colonists are coming. A railroad is being built from Joppa to Jerusalem; irrigation is being introduced; the entire valley of the Jordan may be easily and economically irrigated. Cultivation and irrigation has largely increased the rainfall in California and Colorado. All these signs of the times not only show the marked increase of the latter rain but that it will increase more and more. Thus is prophecy being fulfilled in the

EYES OF THIS GENERATION.

9. Several of the prophets have declared concerning the city and land of Samaria that it shall become an heap, shall be desolate, shall reap to the whirlwind, and strangers shall swallow it up. Notice especially Micah i., 1-6 and Hosea viii., 5-7; x., 13; xiii., 16. The ruins of Samaria indicate that the city built by Ahab's father, and wherein the father and son both reigned, was beautiful for situation, and adorned with great labor and expense. But now it is in a heap, a heap of ruins. Their land, the middle section of the Holy Land, is indeed a desolation. Their capital was Nablous, the ancient Shechem. In it live all the Samaritans that remain, less than 150, with less than fifty women and girls. This is all that are left of a people whom Josephus estimated at millions. As they never inter-

marry with other nations, it is only a question of a few years when they will have become entirely extinct, judging by what we see. It is pitiful to go as we did into their little old synagogue and see those poorly clad, sad-faced people come and show you their prized copies of the Pentateuch, while their faces and raiment picture the desolation described by the

PROPHET CENTURIES GONE.

10. In Matthew xi, 21, and Luke x, 13, we read the prophecies uttered concerning three of the cities upon the north side of the Sea of Galilee. This sea is about seven by fourteen miles, and Josephus tells us that there were many cities upon its shores, no one of which had less than 15,000 inhabitants. Perhaps a mile west of the mouth of the Upper Jordan are the ruins of a city, whose walls must have inclosed 300 acres, more by ninety acres than are included within the present walls of Jerusalem. The ruins indicate that the city was well built, and had some magnificent marble edifices. Now, a few Bedouins herd their flocks in the old cellars and basements, and weeds grow up rank about the stones, and lizards and snakes crawl over the debris, and this is all that remains of Chorazin. A mile or two west are a few walls and ruins to tell us where Bethsaida upon the Sea was, for there was another Bethsaida a mile or two north, upon the bank of the Jordan. Still a mile farther west and south we come to the plain of Gennesaret, that Josephus thought the richest in the world. Here willows and oleanders grow thickly upon the shore. Among them we pitched our tents and camped for the night. At the surface a sandy soil appears. Dig down eight feet or more and we find pavements and ruins and evidences of a well-built city. Here was Capernaum "thrust down to hell," or the grave. Could language better describe the present condition of these three cities than that uttered and recorded near nineteen centuries ago: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" etc. "And thou, Capernaum, which art exalted to heaven, shall be

THRUST DOWN TO HELL."

I need not multiply illustrations. He who believes these are simply coincidences has need of far more credulity than he who believes that God has shown His servants what should happen centuries after, and herein to-day gives ample proof of the inspiration of the holy Bible. The land and book agree. Each interprets the other. These indisputable evidences of the inspiration of Scriptures impressed me more than anything else I saw. Seeing so many prophecies either being ful-

filled, or already realized, I can have no doubt about the restoration of Israel. Not only does the Bible declare it, but the signs of the times all indicate that the realization is near at hand. The hope of the orthodox Jews is not in vain. Those who realize the blighting, blasting influence of the abominable Turkis government, cry How long, O Lord, how long! Ere long the poverty of the sick man will compel him to sell this land to the Jews who are well able to pay the price. And the people of this generation will see the accomplishment of that of which Moses and the prophets wrote, when God shall bring again the Jews to the land he gave unto their fathers. The unchristian intolerance of nominal Christians has been the greatest obstacle in the way of Jewish faith. May this be the dawn of a brighter day and a more Christian charity between Christians and Jews.

At the conclusion of this very interesting paper Mrs. I. N. Conard, of Oak Park, sang "The Hebrew Captive."

EXPLAINING THE MAP.

THE REV. WILLIAM E. BLACKSTONE GIVES BRIEFLY AN INTERESTING EXPLANATION OF THE PLAN OF JERUSALEM AND ITS SURROUNDINGS.

At the conclusion of the song attention was directed to the map of Jerusalem and the adjacent country, and Mr. Blackstone gave the following in explanation:

Jerusalem, so long trodden down by the gentiles, seems to be rapidly becoming once more a Jewish city.

Over eighteen centuries ago it was destroyed by Titus (A. D. 70), when one million Jews are said to have perished. It was rebuilt by Hadrian about fifty years later as a heathen city and called Aelia Capitolina, with a temple to Jupiter and a statue of Hadrian on the very site of the Holy of Holies.

All Jews were prohibited from even entering the city until the time of Constantine, when they were permitted to come and weep at the west foundation wall of the temple area, which custom has been continued down to the present time.

Various Christian and Mohammedan conquerors have successively held possession of the sacred city, and it is to-day owned and governed by the Turks.

"Up to 1841 only three hundred Jews were permitted to live in Jerusalem." Then that restriction was removed, but they "were still confined to a narrow, filthy district of the city, next to the leper quarters."

In 1867, by a "firman" or edict of the Sultan, this restriction was removed, and the Jews, in common with other foreigners, were allowed to purchase and own land in Palestine without becoming subjects of the Sultan.



From this time the number of Jewish settlers has rapidly increased. When the late anti-Semitic agitation broke out in Europe, especially in Russia, the Turkish authorities feared that the Jews would come to Palestine in such overwhelming numbers as to cause famine, etc., and issued a firman that no Jew coming to Palestine could

REMAIN MORE THAN THIRTY DAYS.

To this the United States Consul took exceptions on the ground that his government made no distinction in the nationality of its citizens. He was soon joined by the French and English consuls, and the Turkish Government modified the firman by first extending the time to three months, and finally, in 1888, by removing it altogether. Since then the Jews are literally flocking into the country. Nine agricultural colonies have been established and all are prospering and well protected.

Beautiful roads have been built by the Turks so that one can go in a carriage from Jaffa to Jerusalem and thence to Jericho and Hebron.

But the most important feature is the growth of Jerusalem itself. This is illustrated by the diagram on the last page. The heavy solid line represents the wall of the city, which is about two and one-half miles around. For centuries no one dared live outside of this wall for fear of robbers. The first houses for Jews, outside the wall, were built with doors and windows facing inward and opening into an interior court, for safety and protection. But now all this is changed. The heavy dotted line shows the "measuring line" of Jeremiah. (Jer. xxxi., 38-40.)

The site of the "tower of Hananeel" is uncertain, but recently some heavy foundations have been discovered inside and near to the Jaffa gate, which are thought to mark the location of this tower. From this point the line naturally runs northward to the "hill Gareb," thence north to "Goeth," and thence northeasterly, crossing a "valley," where the ground is fairly honeycombed with rock-hewn tombs to the "King's Wine Press." (See Zech. xiv., 10.) This consists of great vats where the vintage was trod, the wine running from one to another into an enormous cistern.

THENCE THE LINE SWEEPS

around "all the fields" to the brook of Kidron and the gate of the corner. Near the center of this circle is the great mound of "ashes," supposed to have been brought from the altar of burnt offerings.

At the present time, as will be seen by the buildings represented in the diagram, Jerusalem is covering this entire area. Great hospices, hotels, churches, stores, etc., have

been erected, but most notable of all a multitude of dwellings for Jews. The number of Jews now residing in the inner and outer city is estimated at 30,000, fully one-half the entire population, and adding those at Tiberias, Safed, and throughout the whole land of Palestine, it can hardly be less than 50,000, and so, probably, 42,000 have returned since the year 1867. This is equal to the number that returned from the Babylonian captivity.

A railroad is actually being constructed from Joppa to Jerusalem, with projected lines to Hebron, Jericho, Acre, Tiberias, and Damascus. And this is being done principally by Jews.

The Turkish hold upon the country is continually weakening, and a Jewish state is freely talked of in England.

May we not conclude that the Lord is even now setting "his hand again the second time" for the restoration of His people? (Isa. xi, 11.)

"He that scattereth Israel will gather him, and keep him as a shepherd doth his flock." (Jer. xxxi, 10.)

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos ix, 14-15.)

"As one whom his mother comforteth so will I comfort you, and ye shall be comforted in Jerusalem." (Isa. lxvi, 13.)

Then the audience, rising, sang the hymn beginning:

Forward, be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking.
By our Captain led?
Forward through the desert,
Through the toil and fight,
Jordan flows before us,
Zion beams with light!

Then Rabbi Felsenthal, after a very beautiful invocation, pronounced the Aaronic benediction, first in Hebrew and then in English. This closed the afternoon session.

IN THE EVENING.

THREE ABLE AND ELOQUENT DISCOURSES BY PROMINENT GENTLEMEN CLOSE THIS MOST IMPORTANT CONFERENCE.

The evening and final session was opened

promptly at 7:30 o'clock by the singing of the hymn:

There is a 'land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never-with'ring flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews fair Canaan stood,
While Jordan rolled between.
Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Should fright us from the shore.

Professor Charles A. Blanchard, of Wheaton College, then read Psalm xcvi.

O sing unto the Lord a new song: for He hath done marvellous things; His right hand and His holy arm hath gotten Him the victory.

2. The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen.

3. He hath remembered His mercy and His truth toward the house of Israel; all the ends of the earth have seen the salvation of our God.

4. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise.

5. Sing unto the Lord with the harp; with the harp and the voice of a psalm.

6. With trumpets and sound of cornet make a joyful noise before the Lord, the King,

7. Let the sea roar, and the fullness thereof: the world, and they that dwell therein.

8. Let the floods clap their hands; let the hills be joyful together.

9. Before the Lord; for He cometh to judge the earth; with righteousness shall He judge the world, and the people with equity.

He then offered the following prayer: "Oh Thou God, our Father, we pray Thee look down favorably upon us who are gathered together in these the last ends of the worlds. We know so little of the past, we comprehend so little of the present, and we know nothing of the future save what Thou hast revealed to us by Thy prophets. Give us light and guidance, enable us to know thy will and to do it. Show as ever Thy loving mercy to the Jews, who indeed have never been cast off utterly, but only left for a time to be buffeted by the world until when 'the times of the Gentiles are fulfilled they shall become the light of the world.' Guide Thou us, enlighten Thou us, we humbly beseech Thee. Amen."

PROFESSOR DAVID C. MARQUIS, D. D. THE EMINENT PRESBYTERIAN DIVINE SPEAKS IN A SCHOLARLY MANNER OF "ISRAEL'S MESSIAH."

Professor David C. Marquis, D. D., of the

McCormick Theological Seminary, was then introduced, and read the following scholarly paper:

In discoursing of the theme assigned to me in this conference it will be my aim to present, not the Christian, but the Jewish idea of the Messiah. And this is done in the endeavor to ascertain if there be not some common ground of Messianic expectation on which Jews and Christians can meet for the study and discussion of the character of that promised Messiah who occupies so large a space in those writings which both Jews and Christians hold to be authoritative and divine. The hope of Israel centers in a person. Through all her literature runs a thread of expectation which attaches to the person of Messiah. From the Protevangel of Genesis to the "Covenant Messenger" of Malachi, the canon of sacred scripture, sacred alike to the Jew and to the Christian, associates the promise of deliverance and glory, of a kingdom and dominion, with the promise of the Coming One.

This is what a Christian interpreter would say regarding the history from the view point of fulfillment. If we place ourselves, however, alongside of the patriarchs and the men of old, and interpret their thought solely by the records of their times, the personality of the Messianic expectation of historic Israel is not everywhere so clear.

IT IS ADMITTED ON ALL HANDS

that the very beginnings of human history, which tell of the entrance of sin, also contain a promise of redemption, but the promise does not, of itself, clearly reveal the personal Deliverer. The next great epoch in the history of the race, the destruction of the world by the deluge, is immediately followed by the prophecy of blessing to the world through the lineage of Shem. Jewish interpretation, as well as Christian, associates both these promises with the expected triumph of the people of God, the Targums of Jonathan and of Jerusalem attesting the one (Heng. i., 33), that of Onkelos affirming the other.—(West. Int., 111.)

The promise to Abraham assures the highest blessing to all the peoples of the earth to be achieved in the line of his posterity. Here is found the Magna Charta of Israel, the secret of her marvelous preservation, the pledge of her continued existence, and here too is found the justification of the claim of the Gentile world to a share in the Messianic hopes of the sons of Abraham.

The prophecy of Jacob, the father of the patriarchs, locates the supremacy in the tribe of Judah, and predicts the coming of a peacemaker. Here we find the first clear

token of a personal manifestation as connected with the realization of the hope. Hitherto it has been associated with a race, or lineage, but otherwise it has been left vague and indistinct. Now, it may be safely affirmed, notwithstanding the doubt that is cast upon the meaning of the Shiloh, that a personal Deliverer and Ruler is contemplated. The current of Hebrew interpretation is in its favor. The Targums, the Talmud, the Sohar, and commentators as late as Jarchi admit the Messianic reference. (Heng. 53). We will return to this prediction later on, in order that we may note the ingenious interpretation of the scholarly Aben-Ezra, and view it in the light of current history.

PASSING BY THE TESTIMONY

of Moses, the great law-giver of Israel, concerning a prophet who should one day become the authoritative teacher of the people (because the current of Rabbinical interpretation does not concede it to be strictly Messianic), we come to the period of the Israelitish kingdom, when the Messianic hope of the nation becomes more definite and particular. Heretofore only the tribe had been designated from which the Redeemer was to spring. Now a particular family within that tribe is selected, when by the mouth of Nathan, the prophet, the promise is given to David, "Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." It is not to be denied that a primary and partial reference must be conceded to the earthly head of the Theocracy. But that David himself, and the other inspired authors of the Psalms which portray the future glory of the Kingdom, saw in this promise the pledge of the great Renovator and Restorer, of whose rule the splendid reign of Solomon was but the substratum and the shadow, is evident from the Psalms themselves. As to the second Psalm, both Kimchi and Jarchi, who have stood among the recognized leaders of Hebrew thought, the one for 600, the other for 800 years, concede that their forefathers very generally regarded this Psalm as pointing directly to the Messiah, though Jarchi naively says that he "preferred to explain it of David for the refutation of the heretics." (Heng. i. 17). Aben-Ezra, a most eminent Hebrew scholar of the twelfth century, "explains the whole Psalm of David and of his son Messiah." (Gloss, 203). The Targum of Jonathan has: "The kings of the earth stand up, and the rulers are united together to rebel before the Lord and against his Messiah."

IN THE FORTY-FIFTH PSALM

he is described as fairer than all the children of men. Grace is his distinguishing attribute,

securing the everlasting favor of God. Majesty, dignity, power, and glory are his attributes, and victory is his sure reward. He is honored with the incommunicable name of God. "Thy throne, O God, is forever and ever. The scepter of Thy kingdom is a right scepter." The Hebrew interpreters see in this sublime description a picture of the Messiah. The Targum of Jonathan paraphrases it as follows: "Thy beauty, O King Messiah, is superior to that of the sons of men; the spirit of prophecy is given into Thy lips, therefore God hath blessed thee forever." Kimchi says: "The Psalmist spoke these words in the person of the Messiah." Aben-Ezra says: "The Psalm treats of David, or rather of his son, the Messiah."

The Seventy-second Psalm bears like testimony, although it may be conceded to contain a primary reference, in some of its expressions, to the splendid reign of Solomon. It tells of the righteousness of his judgment, of the tranquillity of the realm, of the elevation of the humble, of the overthrow of oppression, of the protection of the weak, the comfort of the poor, of provision for the needy, of the universal peace and prosperity of his rule. If this were all, it might with reason be claimed that the magnificent and peaceful reign of Solomon exhausted the prediction. But there are other expressions in the Psalm which not even the utmost stretch of oriental exaggeration could rightly employ concerning any merely earthly monarch. Such, for example, as "They shall fear Thee as long as the sun and moon endure, throughout all generations." "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth." "He shall have dominion also from sea to sea and from the river unto the ends of the earth." "Yea, all kings shall fall down before Him and all nations shall serve Him." "His name shall endure forever; His name shall be continued as long as the sun, and men shall be blessed in Him; and all nations shall call Him blessed."

IT IS UNFAIR TO SAY

that we are importing Messianic ideas into this psalm, and then finding them because they were imported. For, in the study of these Scriptures thus far I have been careful to claim nothing that might not be fairly discovered by the Scriptures themselves, endeavoring to banish from our minds for the moment, as far as may be, the thought that any personage had ever appeared in human history who might be supposed to be the realization, either in whole or in part, of the Messianic prophecy. All that I urge at present is that here is a clearly defined expectation

voiced by Israel's greatest King, no matter whether we understand the psalm to have been written by David or Solomon, and the expression bears upon its face the testimony that the writer's faith in the promise made to David enabled him to look beyond the kingdom then in possession, and to grasp the hope of a kingdom not of his age, to lay hold of the more brilliant hope "of an immortal, universal king, in whom should center all the attributes of royalty, and in whom should be fulfilled the perfect character of the ideal King." (Leathes, 157.)

The current of earlier Hebrew interpretation finds in this Psalm a prediction of the Messiah. The Targum of Jonathan thus paraphrases: "O, God, give King Messiah the ways of thy judgment." Jarchi testifies that the ancient rabbis understand the Psalm to speak of the Messiah. Kimchi concedes that the expressions are "great exaggerations if applied only to Solomon." A Rabbinical translation of the seventeenth verse, quoted by Leathes and Chandler, makes "Yinnon" to be one of the names of the Messiah, and affirms his existence from before the creation of the sun.

But time will not permit us to review these Messianic references in detail. Enough has been adduced to justify the conclusion that the best Hebrew scholarship of the ages has regarded the Psalms as being pervaded by the Messianic element. And the writers of the Psalms themselves have but given expression to the nation's hope, as they saw in prophetic vision the ideal king, and portrayed in grand and glowing measure the glories to be realized by the advent of Messiah, who was to be of David's house and to

SIT UPON DAVID'S THRONE.

I omit the reference to the Twenty-second Psalm, not from any doubt of its Messianic character, but because Jewish interpretation, recoiling from the idea of a suffering Messiah, has consistently and persistently denied to this psalm a Messianic reference. But, inasmuch as later Jewish interpretation has spoken of a double Messiahship, the one to be realized in the Son of Joseph, or Ephraim, the other in the Son of David, the one to suffer, the other to reign, (*Zohar, West, Int. 160*). I trust it will not be deemed inconsistent with the declared object of this paper if I suggest that the demands of exegesis might be better satisfied by conceding the possibility of a single Messiah with a dual advent, so that He of the "marred visage" and the glorious countenance of despised condition and universal dominion may be one and the same person, in whose manifestation

the shame might be but brief and temporary, while the glory that follows is eternal.

The prophets of the Israelitish kingdom, in its later period, point still more clearly to the personal Messiah, and unfold with ever growing distinctness the idea of a future king, power and love, and the gentleness of his sway, are placed in contrast with human tyranny and oppression. The prophets of the captivity tell of his glory and the universal extent of his dominion. The prophets of the restoration encourage loyalty to Zerubbabel by celebrating the praises of the scion of David's house. To quote particular passages, with the history of Hebrew interpretation, would be too great a trespass upon the time of this assembly.

It is enough to say that a clearly defined current of expectation can be traced throughout the entire period of inspired Hebrew history, becoming more definite and particular and intense as the years increase. Then, as the record of inspiration ceases and the history becomes shrouded in darkness, the nation shattered, and the people scattered, oppressed and persecuted to a degree that might well have put an end to the race and utterly extinguished national hope; yet the literature of this very period discloses a stronger and intenser grasp upon the expectation of the personal deliverer.

THE APOCALYPTIC LITERATURE,

running through a period of two centuries preceding the destruction of Jerusalem (such as the Sybilline oracles, the Book of Enoch, etc.) glow and blaze with the fires of Israel's hope.

Thus, the Sybil: "A holy king shall come to hold the scepter of every land for all ages as time hastens on."

Thus, Enoch: "And in those days the earth shall give back that which has been intrusted to it * * * and Messiah shall chose the righteous and holy among them, for the day is come that they should be delivered." (*West, Int. 123.*)

The interpretative writings, as the Targums furnish abundant evidence of a like character. And the mystic literature of later date as *Jetsira* and *Zohar*, maintain a twofold Messiah, the Son of David, and the Son of Ephraim. (*West, 159*).

And that hope is still cherished throughout the world in many thousand Hebrew hearts and homes. Dr. Adler says: "Far be it from me to allow you to imagine that the Bible does not contain predictions couched in plain and distinct language, concerning the advent of the true Redeemer. The doctrine of the coming of a personal Messiah is the purple thread that runs through the writings of our

prophets and historians. This belief in the coming of a Redeemer, at whose appearance Israel will be gathered together from the four corners of the earth, and again be united so as to form a happy and flourishing nation, this belief has been a precious heirloom, handed down from generation to generation.

"IT WAS THIS HOPE

that upheld our forefathers amid all their sufferings. This hope was the silver lining of the darkest and gloomiest cloud that ever lowered upon them. When under the sway of the Roman Emperors, and later, through the dark middle ages, their lives were sacrificed, their blood was ruthlessly shed, and their substance plundered; when they were surrounded on all sides by cruelty, ignominy, and contempt; this was the balm that healed their wounds, the solace that lightened the burden that rested on their weary shoulders." (Course of Sermons, 125, quoted by Gloag, 80.)

The Hebrew prayer book gives expression to the faith and hope of Israel in words like these (I quote from Gloag): "I believe with a perfect heart that Messiah will come, and although His coming be delayed I will still wait patiently for His speedy appearance."

"Mayest Thou be pleased to grant that the memorial of the Messiah, the Son of David, Thy Servant, may ascend, come, and be remembered in Thy presence."

Here, then, is a hope that centers in a person; a hope based upon a divine promise; cherished with varying clearness and intensity by one people for 4,000 years, and all this attested by authentic history and official utterance. Let us place this fact alongside of another fact, viz., the history of Israel since the dispersion, the survival of untold calamity, and the stupendous wonder of her preservation. Can we avoid the conclusion that these two facts are most closely related the one to the other? Are we not forced to find the reason for the one in the influence of the other? Must we not concede that the past history, and the present position and influence of historic Judaism are directly due to the subjective power of Israel's hope and to the divine certainty of Israel's promise?

THINK OF THAT HISTORY.

A people without a country, yet preserving the marks of a distinct nationality; loyal and helpful citizens of the countries where they dwell, yet distinguished from every other people under heaven. A living writer has eloquently said: "They have been spread over every part of the habitable globe; they have lived under the regime of every dynasty; they have shared the protection of just laws and the proscription of cruel laws. They

have used every tongue and lived in every latitude. The snows of Lapland have chilled, the suns of Africa have scorched them. They have drank the Tiber, the Thames, the Jordan, the Mississippi. In every country, and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen and buried the men that constructed them. But the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the fagot. Superstition and barbarity have smitten them with unsparing ferocity. Penal rescripts and deep prejudices have visited on them most unrighteous chastisement, and, notwithstanding all, they survive.

"Like their own Bush on Horeb, Israeli has continued in the flames, but unconsumed. They are the aristocracy of scripture, reft of coronets, princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian are names known only in history. Their shadows alone haunt the world and flicker upon its tablets. A Jew walks every street, dwells in every capital, traverses every exchange and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation."

"O, pride of ancestry, be dumb, thy parchment roll review!

What is thy line of ancestors to that which boasts the Jew?

The ancient Briton, where is he? The Saxons, who are they?

The Norman is a fleeting shade—a thing of yesterday.

But he may boldly lift his eyes and spread his hands abroad,

And say, 'Four thousand years ago my sires on Canaan stood.'

O, who shall dare despise the Jew, whom God hath not despised.

Nor yet forsaken in His wrath, though long and sore chastised?

From many a distant land the Lord shall bring His people forth,

And Zion be the glory yet and wonder of the earth."

—*Presbyterian Quarterly*, July, 1887.

Surely nothing like this is to be found elsewhere in human history. Subject any other people to the same experiences as have fallen to the lot of this people and the result would be absorption or extinction. But neither absorption nor extinction has been the fate of the Jew. They are said to-day to number 7,000,000.

Its explanation must be sought apart from the ordinary influences that mold the desti-

nies of nations. We believe it is due to the special power and providence of God. Subjectively, Israel owes her preservation to her hope. Objectively, to the promise of deliverance and restoration and national rehabilitation connected with the hope of a personal deliverer. And if the preservation of Israel as a distinct people among the nations of the earth is due to that promise which throughout the ages has formed the enduring basis of the hope, then it follows that Israel's realization of the promise must depend upon the continued cherishing of the hope. To abandon the hope of a personal Messiah is to destroy all explanation and every justification of continued racial distinction. I do not wonder if those Israelites who have given up the expectation of a personal Messiah should also disparage the importance of preserving a pure Hebrew lineage. They are at least consistent, because the one can not be justified without the other. But the race distinction can not be destroyed. God Almighty is enlisted for its preservation, and He will continue to preserve it until His purposes to be accomplished by means of it are fulfilled. And its only explanation, its only justification, from the human side, is the continued cherishing of the hope. And if the hope continues to be held as a living, operative force is not Israel bound to give her thought and prayer with undiminished diligence and earnestness to the study of the predictions and promises which set forth that hope?

I DO NOT WISH TO INSINUATE, even never so remotely, that Hebrew scholarship and piety have been negligent in this regard, for much of the best scholarship that has been occupied with the interpretation of the Hebrew scriptures has come from the ranks of Israel. But too often the study has been conducted with an eye open to the Christian controversy, and too much, perhaps, in the controversial spirit. But this fault is not to be charged upon the Jew alone. It can not be denied that the spirit has, perhaps, to an equal extent, affected certain lines of interpretation on the Christian side. For example, Christian interpretation has been grievously at fault in the distribution it has made of the literal and the spiritual in Old Testament prophecy. It has frequently taken "Israel" to mean the Jew, whenever curses are pronounced, but when blessings are dispensed, then "Israel" quite conveniently becomes a figurative term and means the Christian Church. A more unjust principle of interpretation could hardly be conceived, especially in view of this; that the authoritative expounder of Christianity, himself a

Hebrew of the Hebrews, has declared that the blessings portrayed to the fathers belong to the literal Israel, and that, if gentilism has any share in them at all, it comes—not by having supplanted Israel—but by being grafted into Israel through the covenant made with Abraham. Rom. xi, 13-26.

Now the right and reasonable thing for both Jew and Christian would seem to be this—that we shall come to the study of these scriptures, having first banished every thought of controversy, and with a mutual desire only to know the truth. We have this common ground on which to stand. We both cherish the hope of a Messiah to come. Without that hope we have no right to call ourselves either Jews or Christians. The Jew who abandons the Messianic hope of his nation so far forth ceases to be an Israelite. And with equal truth it may be said that the Christian who abandons the hope of a coming Christ so far forth ceases to be a Christian.

WE UNDERSTAND, OF COURSE, the points of this common faith wherein we differ. The Christian regards the Messiah as one divine person, with a dual nature, a dual advent, and a dual mission, and he is prepared to find a portion of that mission already fulfilled in history. The remainder he expects to be fulfilled at some time in the future. I raise no question here as to when, how, or for what purpose the Christian expects the Christ to come. Let it be enough to say that he cherishes the hope, and there he and the Israelite are at one. And, if we hold to the hope, my contention is that we both, the Jew and the Christian, are bound to find out all we can concerning Him for whose appearing we look and wait.

There is a very important sense in which it is true that the scepter has not yet departed from Judah. Aben-Ezra thus interprets the Shiloh prophecy: "It is not the sense of the words that the scepter shall depart when Shiloh shall have come; but the saying is like this: 'Bread shall not be wanting until he shall have abundant fields and vines; much less will bread be wanting when that time comes.' So, the scepter shall not depart from Judah until Shiloh comes, i. e., the scepter will never depart from Judah, much less when Shiloh comes." Hengstenberg gives the exegesis thus: "Judah shall not cease to exist as a tribe, nor lose its superiority, until it shall be exalted to higher honor and glory through the great Redeemer who shall spring from it, and whom not only the Jews but all the nations of the earth shall obey."—*Heng. Christ*, i., 69.

In the darkest periods of Jewish history the scepter of Judah has been strong and widely

felt. All through the middle ages the possessors of the greatest learning were Jews. When Charlemagne would restore liberal culture to his realm, he stocked the professorships in the universities with Jews. The "Novum Organum" of Sir Francis Bacon is credited with having revolutionized the trend of philosophic thought. But Sir Francis is accused with having appropriated the "Opus Majus" of Roger Bacon of the thirteenth century.

IF THIS CHARGE BE TRUE,

then the world is primarily indebted to neither of the Bacons for the Baconian philosophy. For honest Roger frankly admits that he was indebted to the libraries of Jews, "so rich in science, philosophy, and historic lore, which, on their expulsion from England, they were compelled to leave behind." Thus, in the eloquent words of Dr. Miller, "The brilliant crown of modern thought belongs not to the Sage of Verulam. The crown of law, of literature, of philosophy, of science, of art—the universal crown—is placed by the hand of God upon the brow of the world's great leader and benefactor, the Jew."

if we ask to-day, "Who controls the finances of the world?" the answer is, the Jew. Who holds the treasures of most European governments in his grasp? The Jew. Jews, and men of Jewish birth, hold seventy professors' chairs in the universities of Germany alone. The journal of largest circulation in London is owned by a Jew. The party of progress in Spain is led by a Jew, and the most influential Spanish journal is edited by a Jew. Of twenty-three Liberal journals in Berlin all but two are in Jewish hands. Of three hundred and seventy authors in Lower Austria two hundred and twenty-five are Jews. The great conservative Prime Minister of England was a Jew. The late Master of the Rolls, pronounced the ablest lawyer in equity in the present generation, was a Jew. —*Presbyterian Quarterly*, July, 1887.

If, then, such position and such honor have been achieved in the face of circumstances the most adverse, what may not be accomplished in the way of leadership and progress when Israel's rightful place is openly acknowledged among the peoples of the earth? If this has been done in the green tree, what shall be done in the dry?

Verily, the sceptre of influence and power has not yet departed from Judah, nor will it even then depart when Shiloh shall have fully come, for then the sceptre of universal dominion will be in the hands of the Lion of the tribe of Judah. May Judah's children be prepared to hail him with gladness in that day.

At the conclusion of Dr. Marquis' paper a

collection was taken up while the following hymn was sung:

Zion stands with hills surrounded,
Zion, kept by power divine;
All her foes shall be confounded:
Though the world in arms combine;
Happy Zion,
What a favored lot is thine.

"BY AN ISRAELITE."

"THE ANTI-SEMITISM OF TO-DAY, OR THE JEWS OF RUSSIA," DISCUSSED IN AN ABLE AND COMPREHENSIVE MANNER.

The programme announced a paper by "An Israelite," and much interest was manifested in the personality concealed under the words. Mr. Blackstone, in introducing Rabbi Stolz as the reader of the paper, partially satisfied this curiosity by stating that it had been prepared by Mr. Zulozkoff, editor of the *Jewish Courier*, of Chicago, assisted by a gentleman who preferred not to reveal his identity. As Mr. Zulozkoff suffered personally from the persecutions of the Jews in Russia, the very closest attention was paid to the reading. The paper was as follows:

A word of apology is necessary in the presentation of this subject for the liberty I have taken in restricting it somewhat. Anti-Semitism is a broad word—it would cover hatred of Semitic people other than the Jews—it would demand an examination of the laws and history of many nations in all times. Such an extended inquiry I was unable to make. But even anti-Semitism of to-day is too broad a theme for a short paper. While there are doubtless elements in common in that spirit which is termed anti-Semitism in Germany, France, Austria, America, Russia, the problem of the causes and the inquiry into plans for its suppression by law, discussion or any other means are entirely different in each of these countries.

In France, for instance, Boulangerism and anti-Semitism are closely united, and as the French people have crushed out the former so will they crush out what remains of the latter. In Germany the trouble is closely connected with politics, though a spirit of envy and jealousy no doubt helps to stir up the reactionary feelings that linger in the breasts of many people there. In Austria, social and business competition help to inflame the passions.

IN AMERICA, THIS LAND

of freedom and liberty, anti-Semitism shows itself chiefly in the social sphere. Everywhere, however, a feeling born of tradition and training prevails among a greater or smaller number of men of all classes of society that the Jew is a member of a nation of his own. That he stands apart from the rest of the community, that he is a stranger. This

feeling where it exists generally produces a result little in accordance with a true Christian spirit of hospitality. Nowhere does this feeling exist to a greater extent and nowhere do the laws of the country so recognize it as in my native land, Russia, where the Jew is not even a citizen and never was, though Russia has been his home for centuries. To Russia then as presenting some of the most interesting phases of anti-Semitism, and those with which I am best acquainted, I shall confine my remarks.

THE REAL CAUSE

of the persecution of the Jews in Russia is to be sought not in the prejudices and the hatred of the Russian people against the Jews, but in the arbitrariness and the arrogance of the men who stand at the head of affairs in that country. They care more to enforce their own views and inclinations than to follow the sentiments and to seek the welfare of the people at large. Had the Russian people had their own way in regard to their Jewish countrymen the condition of the latter would be almost an enviable one. By nature the Russian people are hospitable and tolerant, and wherever there is no interference or proscriptions on the part of the government the social and commercial relations between the people and the Jews are friendly and peaceable.

The reign of Alexander II. gave abundant evidence of this. Under that humane sovereign the exceptional laws against the Jews began, to a great extent, to be forgotten or overlooked. These laws, which bear the stamp of the barbarity of the middle ages, were transferred, like an inheritable disease, from generation to generation, since the time of Ivan Grosni (John the Cruel), and were in the current of time extended, altered and mutilated by Jew-haters who attained legislative or executive authority, so that they now form a labyrinth without system and full of contradictions, through which even the most subtle legal talent can not find its way.

THE ADMISSION OF THE JEWS

to the high schools and universities and the founding of two so-called rabbinical seminaries, with a high school course, in the center of Jewish population, which took place under the late Emperor, had an effect like the abolition of a huge dike which has long withstood the natural current of a mighty river.

There was no so-called liberal perversion, there was no branch of science or of art to which thousands of Jewish young men had not devoted themselves with great success. They found recognition everywhere. At the expiration of ten or fifteen years the most friendly, yea brotherly, relations existed between Jew and Christian in the scientific and

literary classes. When about twenty years ago a Russian journalist took the liberty of using the term "Shid" (corresponding with "Jew" or "Sheeny"), there appeared in a day or two throughout the press of the whole country a most bitter protest, signed by 115 of the best known journalists and authors of the day, against the revival of these untimely prejudices. The Russian and Jewish youth studied, wrote, and associated socially together; they fought together for the ideals of civilization and liberty, while the Jewish parents with head-shaking and uncertainty looked at the doings of their children and wondered much how the Chinese wall which had so long separated their sons from the natives so quickly disappeared.

UNDER THE BLISSFUL INFLUENCE

of the predominant liberal spirit which marked the time from the conclusion of the Crimean war until the accession of Alexander III. to the throne, even the executive power treated with leniency and indulgence the trespasses against the exceptional and Jewish laws which were still in force. As ex-soldiers, as mechanics, as merchants of the first, second, or third guild, and later on as privileged through higher education and merit, the Jews, one by one, but in the aggregate in great numbers, left the overcrowded provinces to which they were restricted by law and advanced to the interior of the country where they found a much broader and more profitable field of activity.

There, too, they were cordially received as welcome guests, and the most friendly relations were soon established between Jews and Christians. The only Jew hating class in those interior provinces was that of the Russian merchants, who found a dangerous competitor in the thrifty, steady, and industrious Jew; but just these Russian merchants were at that time very unpopular among the poorer classes on account of their extortions and rapacity and their attempts to grow rich at the expense of the common people. All their insinuations against the new comers availed them not—nay, it even helped the Jews to gain a firm foothold in

THESE INTERIOR PROVINCES.

At that time there were rumors of the admission of the Jews to citizenship, which would doubtless have been carried into effect had not Alexander II. been cut short in his emancipating career by that horrible death nine years ago. A terrible reaction followed his death. The Chauvinistic, panslavistic, or know-nothing party came into power, and everything liberal in state as well as in church was stamped out. The persecution of the Jews followed as the natural effect

of the general reaction, a phenomenon observable in every country in Europe.

"When Menzel again joins the reactionary party," said the brilliant Heine, "he again abuses the Jews." The same thing happened in Russia, although the name of that reactionary gentleman was not Menzel, but Iwan. The Jews are everywhere identified with the liberal movements, and suffer the most at their failures. So it was here. What little freedom the Jews had begun to enjoy during the late regime died as did the thousands of noble souls exiled to the mines of cold, far-away Siberia. The government, led by Ignaciów, seemed to be bent upon making it impossible for the Jews to earn a livelihood. To effect this it was only necessary to adhere to the old exceptional laws against the Jews and to see that they were rigidly enforced. And this was done since then in the most cruel way. All reactionary elements now emerged and became conspicuous in the bureaucracy and the departments of the government as well as in the journalistic world. The hatred of the Jews became a fad adopted almost universally in Russia.

THE JEWISH POPULATION

is the scapegoat to whom all social and economical evils are ascribed; the Jew is responsible for everything which ought not to have come. This is what the Chauvinistic press wants to impress upon the minds of the Russian people. The pillages and riots from nine to ten years ago are to be ascribed from these insinuations rather than the hatred of the people. The exceptional laws and the barbarous treatment of the Jews on the part of the government helped very much to impress upon the masses a perverted opinion of the Jews in general.

The pillages and riots of the ignorant crowds whose lowest passions and savage animosities were excited through the above mentioned influence of the evil spirits forming a part of the so-called higher classes are hardly worth mentioning in comparison with the terrible effects resulting from the strict enforcement of the restrictive laws known as the regulations of May, 1883. The restriction of the three principal rights of man, that of freely choosing his place of residence and his occupation and the right to a higher education, which are now denied to the Jews in Russia, places the majority of them in such a desperate situation that there is no escape except, possibly, by emigration.

The Jewish population of Russia, which forms nearly half of the entire Jewish population of Europe and America combined is crowded together in about twenty-one western and southwestern provinces

of the empire, which are, even without them, thickly settled. Even there they are allowed to reside only in cities and towns. The privileges of Jewish mechanics to reside anywhere in the empire is reduced to a minimum by the arbitrary interpretation of the exceptional laws, which are in themselves contradictory and perplexed and allow the widest scope to the malignity of the

JEW HATING EXECUTIVE POWER.

The Jews are not allowed to engage in agriculture. Almost all the Jewish agricultural colonies which existed in the western provinces have been dissolved in consequence of the May regulations, and the colonists have been compelled to leave their farms and villages and go to the only places assigned them for residences, the cities and towns. In every department of manual labor which was within their reach there is an overflow. Nearly all the carpenters, joiners, tailors, and shoemakers are Jews. They now control about all the commerce and the industry of these provinces, but the cities are so overcrowded with them that it is impossible for all of them to find employment in productive work, hence the general poverty among them. This is the answer to the reproach of the advocates of even more restrictive measures against them that they abstain from productive work.

The activity in trade and commerce and the industries in general is, because of the diligence and sobriety of the Jews, greater in the western provinces, Lithuania, Poland, and Russia-Minor than in any other part of the empire; on the other hand the Christian population of these provinces lacks the culture and strength of character to combat with the lively, pushing, and energetic Jews, who by long suffering and persecution became hardened and skillful in the social, economical struggle. And yet even this Christian population is at peace with the Jewish neighbors.

The restriction to certain districts has another injurious effect upon them. It keeps the masses in their old, in many instances, absurd mode of living and traditions, which in no wise agrees with the requirements of the present times.

It was not long ago the Jewish young men cheerfully entered the ranks of the Russian army, knowing that when their time of service would be over they would be allowed to settle in any part of the empire. Parents did their utmost and feared no sacrifice in order to send their children to high schools and colleges, and the young students suffered many privations and humiliations in order that they might complete their course of study.

All this is of no avail now. The Jewish

soldier after he is discharged is compelled to go back to the provinces allotted for the settlements of the Jews, and is accorded no more rights and privileges than his unfortunate brethren. The student must await his term to be admitted to the university, and a long wait it is at times, as the Jews are allowed to form only 5 per cent of the whole body of students.

The irregularities and absurdities in the administration of justice are very characteristic of the perplexity and entanglements which predominate in Russian legislation in respect to the Jews, of which the following will offer a typical example: Siberia, as is well known, lies beyond the scope of the Jewish settlement. Should a Jew dare to settle in that country without the permission of the government, which is granted only under certain circumstances, and of course not without considerable expense, the first policeman who comes across him will arrest him and with no consideration for his age or standard he will be sent back chained together with the worst criminals to his native province. Should he, however, commit a crime which is punishable with exile to Siberia, he then enjoys the right of residing there.

The fair sex is not excepted from all the regulations against the Jews, but a Jewish woman who abandons herself to dishonor and prostitution is allowed to reside in any part of the empire.

Korobka is the name of a special tax on meat imposed upon the Jews only in Southern Russia and Lithuania, which raises the price of that indispensable article about one-third. This tax was first imposed upon the Jews in the first half of the present century, and was intended to create a fund for the then newly founded rabbinical seminaries and other Jewish institutions.

THESE RABBINICAL SEMINARIES

were wiped out of existence by the government long ago. The korobka still exists, and it is hardly necessary to mention that this tax presses heavily upon the impoverished masses. The revenue of the korobka, millions of rubles, is treasured up under the control of the Secretary of the Interior, doing no good to anybody, and it is with the utmost difficulty that the Jews can, like beggars, obtain large sums for the maintenance of their charitable institutions.

It is difficult for an American to draw a comparison between the Russian Jew living in America and the Russian Jew at home without committing some grave errors. The immigrants are perhaps not inferior to thousands of their brethren in the small towns of South-

ern Russia and Lithuania. But there, where they, together with the more intelligent, wealthy elements of the Jewish population, form a single community, the general character of the Jewish population as a whole is very different from that in American cities where chiefly the poorer classes of various provinces, differing in manners, dialects, and customs, are crowded together with a comparatively small percentage of intelligent men among them.

As is the case wherever the Jews reside, so too in Russia their benevolence and charity are recognized even by their enemies. Besides the many charitable institutions founded by individual Jews there are to be found almost everywhere charitable institutions and societies, but the restrictions and persecutions mentioned above and thousand others bring about not only the impoverishment but also the demoralization of the bulk of the Jewish population. Whatever is useful for the common good and for the welfare of the community is apt to be neglected in the struggle for existence which is aggregated by the hundredfold for the Jew in Russia. The longer this state of affairs continues to exist the more dangerous becomes the condition and the feelings of the Jews.

WHAT, THEN, CAN RESCUE

those unfortunate five millions of Jews from this desperate condition? Only the moral pressure of the whole civilized world which must be brought to bear upon the Russian Government. Till that moral pressure comes from all lands, from all people, from all sects, we can not hope that the autocratic Pan-Slavists will hearken to words of wisdom from Western lips. But the Jew is a sanguine creature. In the darkest periods of his history he never despaired that the God of his fathers would open the eyes of all men to the cruelty of religious intolerance, by pouring out the flood of universal love and brotherhood. That time has not yet come. We of the nineteenth century prove the fallacy of the school-book fashion of dividing history into distinct periods as if they were entirely separate, one from the other.

The revival of learning did not end the dark ages completely. Much light came, but around the edges still lingered the dark shades of religious intolerance. To the glory of humanity the shades are now of lighter hue than ever before, but a union of all the liberal elements, be their belief what it may, is necessary to clear out the last dark roots, to advance humanity to a feeling of profound respect for the views, religious and otherwise, of our fellow men. That the time is approaching such conferences as our present one in-

dicate, but hopeful and sanguine as we Jews are, we realize that the field of work is broad, and that an enthusiastic spirit as well as a generous heart is necessary to unite all men under the glorious banner of love in God and love for man. Then will all the reactionary spirit, all tyranny, and oppression cease. Then will the anti-Semitism disappear from off the face of the earth.

RESOLUTIONS WERE PASSED.

THE UNANIMOUS VOICE OF THE ASSEMBLY SUPPORTS A SERIES OF RESOLUTIONS DEMANDING JUSTICE FOR THE JEW.

While the applause was yet sounding as Rabbi Stolz finished his reading, Professor Blanchard arose and said:

"It is our duty to do two things, to bear witness for the truth and to bear witness against the wrong. I therefore offer the following preamble and resolutions and move their adoption."

WHEREAS, In the blind bigotry and degradation of the dark ages, when Jews were looked upon as the special foes of Christianity, no one seemed to remember that its founders were Israelites, that its divine author in his human capacity was a Jew, a descendant of David and of the tribe of Judah.

WHEREAS, In these days of enlightenment and in this great country of America, which promises equal rights to all men, we believe that a more Christ-like spirit should prevail, a spirit of brotherly love and good will to all mankind; and

WHEREAS, We believe that the exclusion of Jewish families from hotels and social privileges, the exclusion of Jewish children from schools and educational advantages, for no other reason than mere prejudice, is altogether un-Christian and un-American. [Applause.]

Resolved, Therefore, that this conference does hereby express its disapprobation of all discrimination against the Jews as such. And further, we extend our sincere sympathy and commiseration to the oppressed Jews of Russia and the Balkans, the victims of injustice and outrage. And, as we believe, voicing the sentiment of this great country,

Resolved, That we plead with the rulers and eminent statesmen of the vast Russian Empire, we plead with all its fair-minded and noble citizens, in the name of God and in the name of the common brotherhood of men, to stay the hand of cruelty from this time-honored people, which have given them as well as us our Bible, our religion, and our knowledge of God.

Resolved, That we call upon the rulers and statesmen of our own country to use their influence and good offices with the authorities of all lands, to accomplish this humane and righteous end.

Half a dozen voices seconded the motion, and Mr. Blackstone said he would permit the audience the privilege of a rising vote. Amid

great enthusiasm the resolutions were unanimously adopted.

PROFESSOR H. M. SCOTT, D. D.
"ISRAELITES AND CHRISTIANS—THEIR MUTUAL RELATION AND WELFARE; OR LESSONS OF THIS CONFERENCE," HIS SUBJECT.

As soon as the vote was taken Professor H. M. Scott, D. D., was introduced and said:

THE OBJECT OF THIS CONFERENCE

is to bring Jews and Christians closer together, socially, intellectually, ethically, as men, as citizens, as promoters of every good word and work.

There certainly seems to be need of such a meeting, for the prejudices of centuries are still strong. How few Christians ever had a Jew beneath their roof in social intercourse. How rarely has a Jew felt at liberty to take a Christian into the circle of his friends. A hotel frequented by Israelites sometimes loses caste with so-called Christians; while Jews withdraw by themselves to form clubs, and seek mutual comfort in a seclusion of their own. It is very rare that a Christian and a Jew form a business partnership; neither seems able to trust the other. Too often the so-called Christian thinks of the Jew as if he crucified Christ, forgetting the prayer of the Nazarene, "Father forgive them, for they know not what they do;" while equally often the Jew seems to regard the Christian as a *goi*, a heathen, one of the unclean, whose touch brings defilement.

THE EXPULSION OF JEWS

from Roumania and Russia, and the anti-Semitic crusade in Austria and Germany show how strong is the jealousy of the Jew still in Christendom; while the Talmudic traditions and other prejudices prevent Israel from listening, to the voices of sympathy that appeal from Christian hearts for justice and brotherhood for the Jew. There is certainly, then, still great need of such a conference as this, in which friendly hands may be clasped over the grave of some buried prejudices.

In this matter of confession of wrong-doing and showing works meet for repentance, the Christian especially needs to go to school to history, and learn from the sad record of Jewish persecution at the hands of Christians how deep has been the injustice and how sincere should be the contrition. It is hardly too much to say that Jews have suffered more at the hands of Christians than Christians ever suffered in all the persecutions under the Roman emperors. Nero was no worse than some Christian kings of France or England. When Christianity was spreading through the Roman Empire it met Judaism spreading also; missionaries of the Messiah and rabbinical

preachers of Jehovah appeared somewhat as rivals, both making converts to their faith among the heathen. In time the Jewish missionary withdrew from the race. In the third century, offended by the new religion, Judaism began to intrench itself in its traditions; the Talmud took shape, and Israel was content to

DEFEND ITSELF AND LIVE.

But the Christians could not be satisfied with letting the Jews alone, even when they ceased to propagate their religion. In the sixth century various methods were tried to convert Jews. It was thought they might be bribed to change their faith. Then their children were taken to be brought up as Christians. Finally force was employed, and at the point of the sword, or face to face with fagot and torch, they were compelled to be baptised. All such plans failed, and the system of plunder and persecution, outlawry and murder, made the Jew the scape-goat of the Middle Ages. He had no civil rights. He was the personal property of the King. He must wear a peculiar dress, live in a particular place, submit to all sorts of taxes and restrictions, and be content that he was allowed to live at all.

Any national excitement might bring death to the Jew. When the Crusaders, under Richard, set out for Palestine they first attacked the Jews in England. At York in desperation 500 Jews first killed their wives and children and then took their own lives. In Germany 17,000 Jews lost their lives by persecution. In France all the Jews in some provinces were burnt. As national feeling grew strong the Jews were banished from the land. In the year 1290 from England, about 1390 from France, in 1492 from Spain. The result was they flocked largely to Germany and Italy. Even where they were allowed to live it was largely that they might be taxed and plundered for their life. The Church forbade Christians to take interest on money; but Jews might do so. Hence they became the bankers of the Middle Ages. Kings and nobles borrowed from them in times of quietness, and plundered them of their profits in times of war.

THE MODERN JEW—

Rothschild, Bleichröder, etc., is the best banker in the world. He has served the largest apprenticeship, and has seen crises compared with which modern Black Fridays are as summer breezes to a cyclone. The Jew might not handle new goods, hence he became a dealer in old clothes. When we hear the Israelitish junk dealer crying through our alleys "Clothes, old iron," we hear a voice sounding from the middle ages, and the

cry was put in the Jewish lips by the cruelty of our Christian forefathers.

If the Jew is sometimes repulsive, full of low cunning, smelling of garlic, vulgar in manners, let us think first that Christians forced him to live in alleys, wear vile raiment, practice craft and falsehood to exist at all, and become the offscourings of the earth. Shall we now point to the crooked, deformed character, which we have largely created, and urge that as a reason why we can not act neighborly toward Jews? Instead of being shocked that Israelites are sometimes as bad as they are, we should rather be surprised that in general they are as good as we know them to be.

Not till our own century has the Jew received full civil rights. Only in 1870 was he made in Germany equal to other citizens before the law; but secretly and otherwise he still bears the odium of prejudices a thousand years old.

Surely, then, it is time that the barriers, the exclusion, the separation and hatred which have been built up through ages should be thrown down. And surely Christians, who made the Jew a marked man, and shut him up in Ghettos and Old Jewrys, should take the first step toward welcoming him back to

THE BROTHERHOOD OF MANKIND.

... profess a religion of love, and surely here is a place where it should show its heart. Modern Judaism is widening and becoming liberal to meet our fraternal advances. The great Moses Mendelssohn in the last century led the German Jews into this place of great liberty. He was a friend of Lessing, and he was the model Jew who appears in the drama of "Nathan der Weise." There we hear the story of the father who had three sons, but only one magic ring, which made its wearer a man of most loving disposition. He had two exact imitations of it made for two of the sons. After the father's death, the brothers disputed as to who had the real magic ring, till one said the bearer of the true ring would be loving, and settled the controversy.

Those three brothers were the Jew, the Mohammedan, and the Christian, each claiming to be the favored son of God. If we have more love for the Jew than he has for us, we may claim that he should come with us to our common Father; that is the only argument that avails, and that is the path of true evolution leading to the survival of the fittest. The Jew has resisted our cruelty; he has met our wrong and outrage; he has triumphed over our sword and scaffold; the time has come to attack him with love—to put our heart against his heart, and set our shoulder

to his shoulder in labor for righteousness and peace. Here is a weapon which he cannot resist. Heaping coals of love's fire upon his head will burn all suspicion out of both his brain and his heart.

THE TIME HAS SURELY COME

for making prominent the many religious beliefs which the Christian and the Jew hold in common, instead of quarreling first about the few things that separate them. We both follow the old Testament. We both believe in the God of Abraham, Isaac and Jacob. We both cling to the immortality of the soul, we both make prominent a life of virtue to be chosen and followed here and now. These fundamentals, which Kant emphasized, God, free will, and immortality, we all hold in honor and seek to make vital factors in human life.

The Jew thinks he reaches a fulfillment of the Old Testament in the Talmud, in the religion of culture, in a sweet mysticism, in the ethics of humanity. The Christian considers the best fulfillment of the Old Testament to be found in the New Testament, with its Messiah its Sermon on the Mount, its ideal life, its atonement for sin, its holy brotherhood. Here is no place for strife, but for brotherly rivalry.

There are two tests that we may both apply to our teachings; first, which teaching builds up the noblest character, and, second, which teaching wins most men to forsake evil and turn toward that which is good. Quality and quantity of our work may be fairly set forth as line and plumb-line to be applied to the structures that we build.

Our friends from Israel claim to have the true religion, which all men are one day to accept. They declare their mission is to make God one and His name one in all the earth. And yet they tell us in this conference that all they ask is to be let alone; they wish neither to make converts nor to be converted. Surely this is not consistent. A religious treasure is not to be wrapped up in a napkin. A good Jew has a hundred dollars in hand; two years after I ask him what he has done with it; he replies: "Oh, I've got it snug and safe in my pocket. That is not business. That is not investing capital so as to get the best returns. Now, here we have six or seven million Jews in the earth, about as many as there were in the days of David; they seem to stand still; no man can see their mission. Is that what Israel has been kept for? If the Jew has the true religion, the best ethics, the purest brotherhood, he is bound by every motive from God and man to teach what he knows to all the sons of Adam. In like manner the Christian, believing that he has the best religion, can not help offering it to Jew and Gentile the

world over. We can not be indifferent in this matter, unless we are indifferent to truth, unless we think the difference between Jew and Christian is a matter of no account. We must labor the one for the other. We should learn all that Jew and Christian can teach. We must test these things in life and action, and see which faith most works by love and best purifies the heart.

THE RELATION OF JEW AND CHRISTIAN

is not a matter of indifference, something that can be let drift on indefinitely. We are thrown together, and as the years go by and the problems of human history approach their solution, it seems clearer and clearer that the Israelite and the believer in the Messiah are to sink or swim together.

The Jews have their homes in the midst of Christians. Only about twelve per cent of Jews live outside Christendom. In Germany, in Russia, in Austria, in France, in America, the Jews are influenced in a thousand ways by their Christian surroundings. Their language, dress, ideas, social customs, politics, philosophy, art, all reflect the life about them. This intercourse of thought has gone so far that certain liberal Christians and certain Reformed Jews occupy essentially the same ground. Rabbi Hirsch said not long ago that he and Dr. Thomas preached about the same things. And Rabbi Moses is reported in the papers as saying that the Rev. J. Vila Blake is a good Jew in his teachings.

If these things are so, surely the time is ripe for closer intimacy between us, and more co-operation in every form of humanitarianism and even religious work.

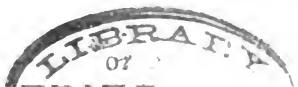
The Christian New Testament joins the Jew and the Christian together in the salvation of the world. The Jews believe that they have been kept a separate people for some wise purpose—they have a mission. On that we are all agreed. But how can this mission which involves us both ever be fulfilled so long as we stand apart, jealous, envious, hating one another? The first step must be better acquaintance, freer intercourse, more brotherly feelings, and to promote such things this conference has been held.

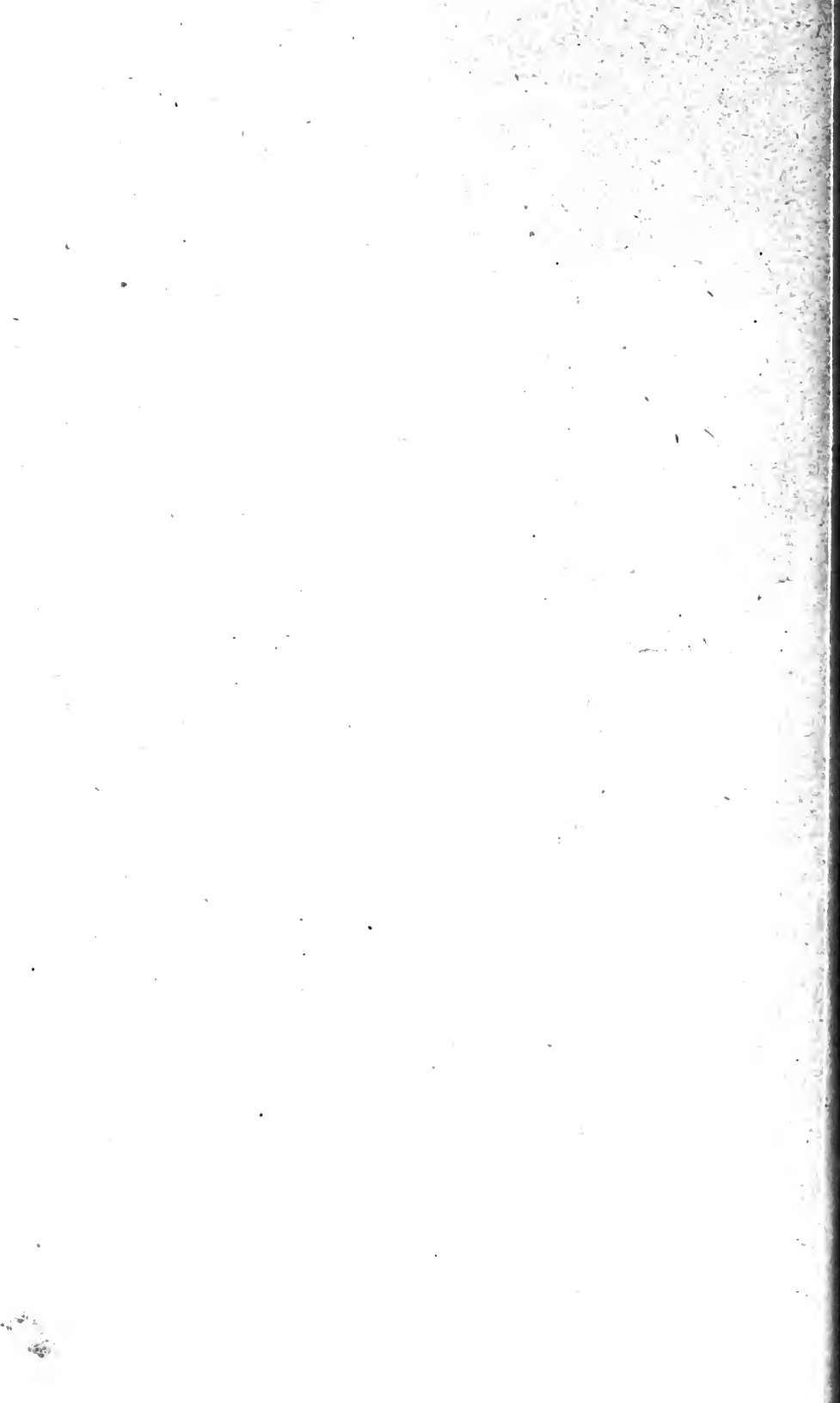
Professor Scott was heartily applauded, and then all standing sang the hymn:

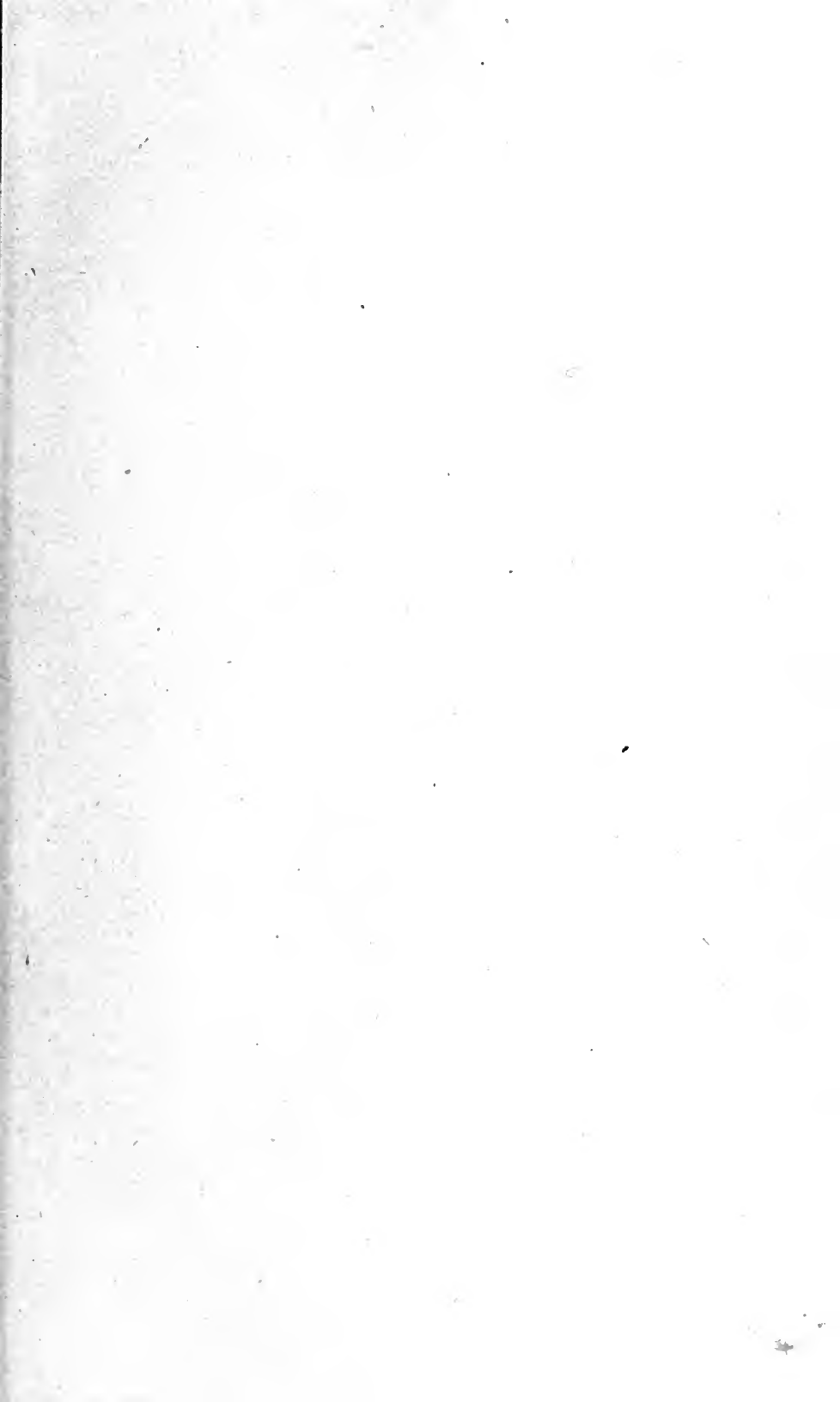
Soon may the last glad song arise,
Through all the millions of the skies;
That song of triumph which records
That all the earth is now the Lord's.

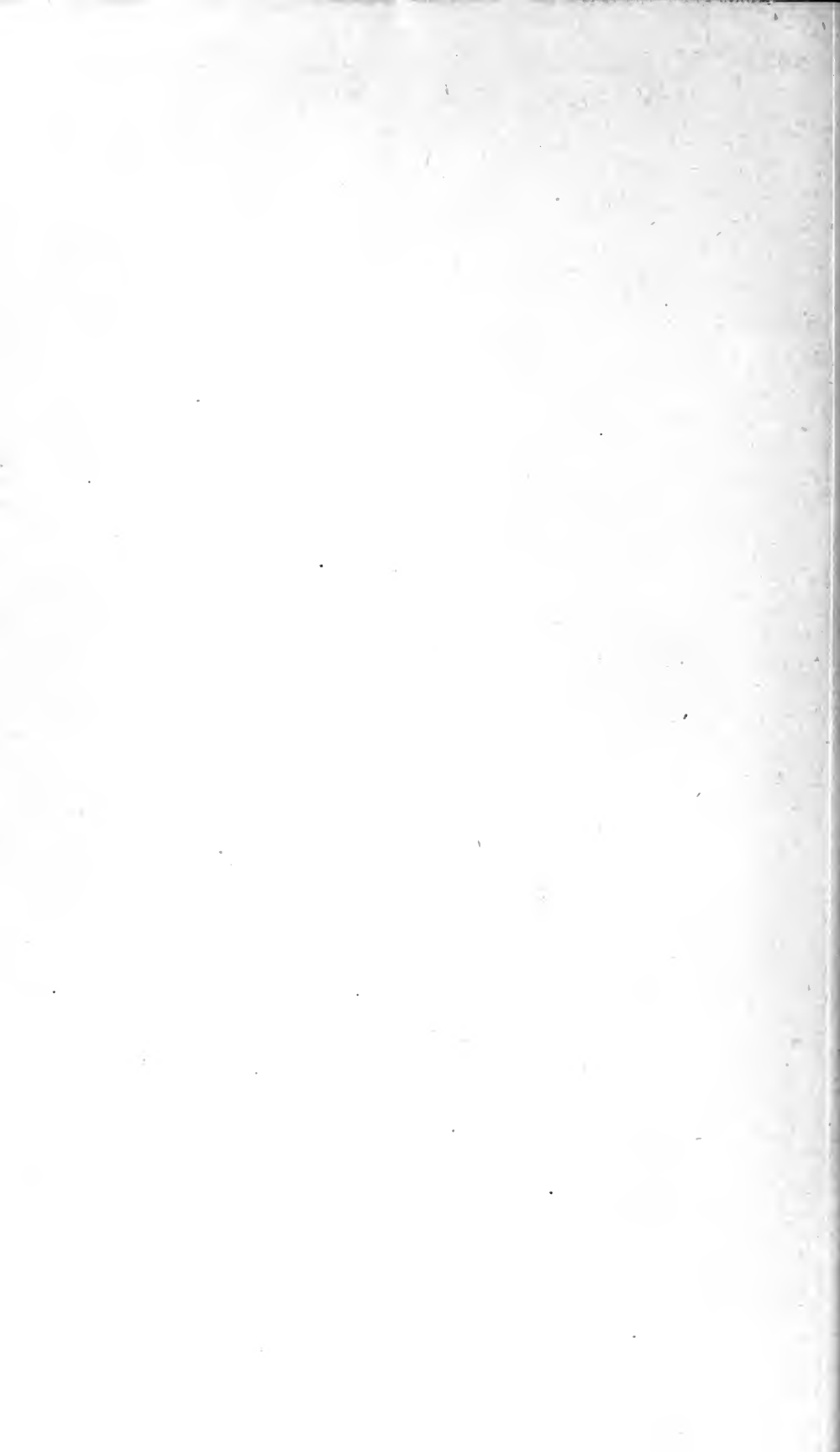
Let thrones and powers and kingdoms be
Obedient, mighty God, to Thee:
And over land and stream and main
Now wave the sceptre of Thy reign.

The conference was brought to a close by the Rev. Dr. Marquis pronouncing the benediction:









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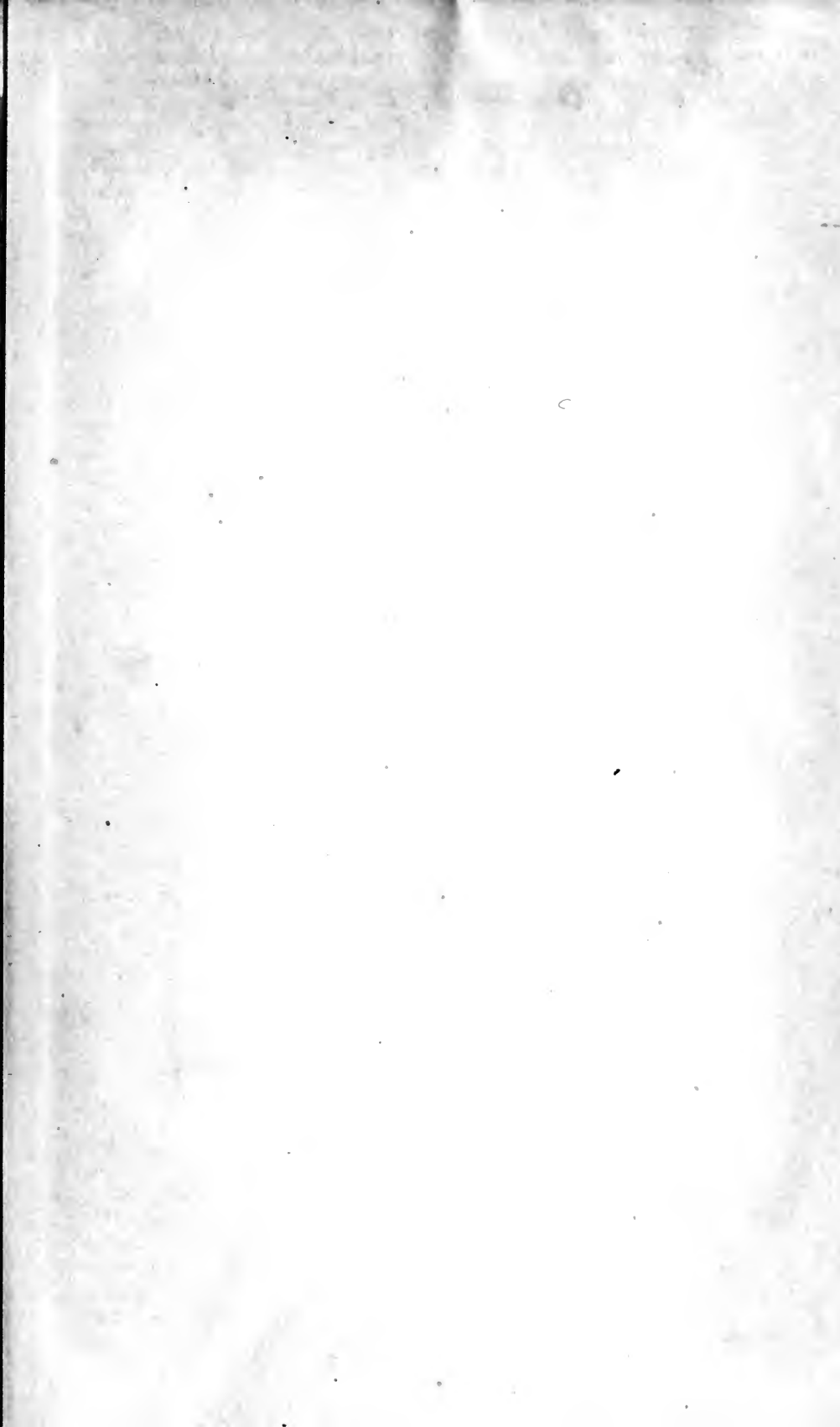
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